Jan.
Rev. J. W. Van Weelden
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Chatham, Ont.

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CALVINIST-CONTACT

CHRISTIAN WEEKLY

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"In Demonstration of the Spirit and Power"

(1 COR. 2:4)

by REV. HENRY WILDEBOER

It all began, as far as I can see, in the first week of September. Rather suddenly a young man by the name of Brian Heyboer became ill with a fever due to unknown causes. Entering a Lethbridge hospital, he soon slipped into a coma. Though tests were completed and though various medications were used he remained in a deep coma with a high fever. On September 30 he was transferred to Calgary by ambulance to see whether perhaps something could be done. Upon his arrival in Calgary with a fever of nearly 106 some of the medical staff questioned out loud why it was decided to transfer him. To them it was plain that really very little could be done, obviously Brian was dying.

A Challenge

On Friday October 1 the Calgary and High River Christian Reformed Churches were to begin a week's fellowship and training session so that their members might become more desirous as well as more effective in the work of sharing the good news. Invited as leaders for our conference were the Reverend and Mrs. Rits Tadema who serve the Lord as missionary-pastor in the Fountain Valley, California Christian Reformed Church. Knowing well that God was mightily using the Tademas to draw people into the body of Christ, it was not without some trepidation that we anticipated the conference. What would God lay upon our hearts to do? Though we are quite convinced about the importance of reaching others in His name, are we really ready to pay the price when it comes to involvement? On Friday evening the conference began with an open session for consistory members followed by a seminar for discussion leaders on Saturday morning. While that meeting was in session a phone call was received reporting that Brian was in Calgary on his death bed and asking whether we could help. Whether we could minister to Brian in his coma was at best questionable; perhaps we could be of some help to the family. Before the Tademas and I left the house we turned to His Word. Could there be a relationship between the Conference and this illness? Or is this a mere coincidence? Does God want to confirm His Word with a sign or wonder as in the Book of Acts? As we shared, we prayed for wisdom to do His will. We wanted to walk by faith and minister in faith and that fully in harmony with His revealed will. We wrestled with His Word and prayerfully we decided that in faith we would ask God to restore Brian and that for His glory. We would not only ask but believe. And as such, we would venture out on a limb, and ask others to also pray in faith.

Faith Wavering

In that spirit of submission and expectation the Tadema's and I went to the Intensive Care section on the ninth floor of the awesome Foothills Hospital. Our faith which seemed so firm at home soon wavered when we arrived and met the family and saw the patient's condition. It sank even further when the family weepingly shared with us the facts the doctors had shared with them. The possibility of coming out of the coma existed, however after an extensive period of high fever, if there would be a recovery, there would undoubtedly be brain damage. That was the positive note — "as long as there is life, there is hope." However, realistically, "the worst" should be expected. Do we dare to truly believe that God would make him well again? To ask in prayer is not so hard. We do that often. But to ask in faith, maybe the size of half a mustard seed, then believing and expecting without doubting — that's hard, really hard.

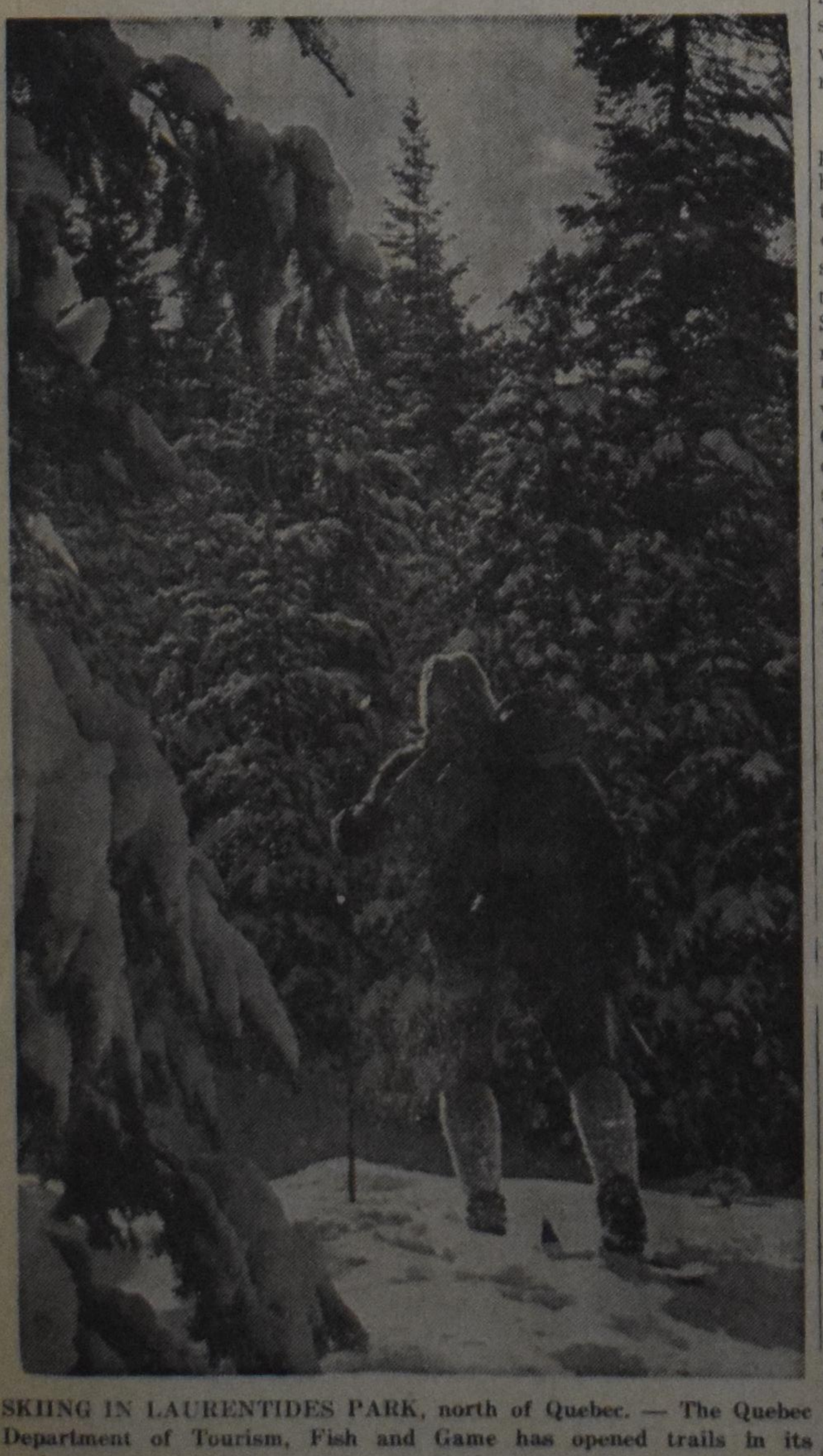
We read a series of Scripture passages together which were beatuifuly clear and apropos for the situation. As well trained clergymen Rev. Tadema and I stood by as Mrs. Tadema guided the discussion and led in prayer. She was convinced the Lord would raise Brian up in order that His name would be praised. People would know that God really is God. I remember well the feeling of wishing that "she wouldn't go so far out on the limb." What would it do to the family's faith and trust in God if Brian died? I know faith is "the assurance of things hoped for, a conviction of things not seen" but . . .

The prayer fellowship with the family was followed by all of us going into the patient's room. Again we prayed, this time holding the quivering hand of a patient who was totally unaware of that which was happening around him. Together, rather falteringly we sang "Amazing Grace" Approximately 3:30 on that beautiful, radiant Saturday afternoon we returned home. Though it appeared that little had been done for Brian, I was convinced that the family had been helped. But had we lifted them with a Biblical hope? And that aspect of concern drove me back to His Word again and again in the days that were to come.

Congregation Involved

The following Sunday morning, October 3, Rev. Tadema would be preaching at Emmanuel and looked forward to conducting worship in First. Beforehand, we had decided to share with the congregations involved the need for prayer. But what would we request the congregation to do? What should we request them to ask of God? Following a beautiful profession of faith by which a young man openly testified that "I live in Christ because Christ lives in me," I shared with the congregation the fact that another young man was considering this same step until illness interfered. And now, rather than standing thankfully before the church he is lying on his deathbed. I shared the "hopelessness of the situation" humanly speaking and the fact that only the intervention of a miracle of God could spare his life. I asked the church to pray that God would make him well, nothing less. At that moment I genuinely believed that God would answer our prayer. I believed that the prayer of 2 or 3 asking in Jesus' name whatsoever they would, would be answered favorably by God. As our conference progressed faith increased on the part of the participants. Discussion groups shared conversational prayer and fervent prayers were regularly offered for Brian as well as for other deep personal needs. By now so many were praying, from children in various Christian Schools, to the aged who for years had walked close with God. There were congregations — his

(Continued on page 5)



SKIING IN LAURENTIDES PARK, north of Quebec. — The Quebec Department of Tourism, Fish and Game has opened trails in its parks to accommodate a winter ski business that for the first time is exceeding the annual summer influx of visitors.

(Photo courtesy of the Province of Quebec Film Bureau.)

The Church in Action in 1972

by COR BARENDRECHT

Calvinist-Contact, aware of the many facets of action necessary in the seventies, has asked representatives of specific ministries carried out through the church to answer a single question.

The question was: "Which single action do you see as the most necessary for the church in 1972?"

Had all correspondents replied, a broad spectrum of needs now existing within the church would have become evident through the responses asked for. About 40 per cent of the persons asked to reply to the question did. As a result, the total picture given by these answers may perhaps be a little one-sided. Some of the answers beg the question; others point to specific problem areas, and again others either narrowed or broadened the question. Altogether, the answer given represent some of the thinking which may cause action necessary in 1972.

With our thanks to the correspondents, we hereby reproduce the answers given in their order of receipt.

★

(1) REVIEW OF LANGUAGE AND INTENT

The thorough review of the language and intent of our liturgical forms and creeds. Some, if not many of the expressions, can be correctly understood only with certain long forgotten conflicts and ancient "heresies" in mind. Now these expressions can become doctrinal monstrosities if literally interpreted. To say the least, one could add footnotes to prevent almost dangerously close to heretical and unbiblical teachings and creedal statements.

Wendell H. Rooks, M.D.
Physician - Retired.

(2) WORLD RELIGION

Single action? That's hard to say. But one thing is sure, Christian people must divest themselves of all narrowness and provincialism and understand that the Christian faith is the faith for the whole world. This is the time that we must develop a world-orientation when we think of ourselves and our role. We must see our faith as the great redemptive power of God that can change people everywhere. There are no special people of God in the sense that a particular race or social class is particularly suited to be Christian. Our faith is the world religion. We must bring its message everywhere and stand ready to respond creatively as God works His miracles in this remarkable age.

Joel Nederhood
Radio Minister
The Back to God Hour.

(3) SPONTANEOUS ACTIVITY

The single action which I consider to be most necessary for the Church in 1972 is the laity to become involved with Jesus Christ in a very personal way so that the fantastic challenge of serving Christ through ministering to the manifold, hurting needs of people will become a voluntary, spontaneous activity, rather than something performed out of duty or obligation.

Willis Timmer
Director of Christian
Laymen's League

(4) SCRIPTURAL AFFIRMATION

Assuming that you refer to the Christian Reformed Church, my answer is: The rejection of Report 36 (See **Agenda 1971**) and a simple, sharp, and Scriptural affirmation concerning the nature and extent of the authority of Scripture.

John Vander Ploeg
Managing Editor of
The Outlook

(5) THE YOUNG TO BELONG

The **church** is really incapable of single **action**, for it is a body of parts, each capable of action. The body can only **be**, not **act**. The actions of all its parts will reveal whether this being in co-ordinated, under the headship of Christ or not. So to **be** Christ's body is the church's greatest challenge, **always**.

If there is any "action" that this "Church" must do in all its parts in 1972, it is to recognize that the little, younger members or parts of this body **are a living**, contributing part of the Body **now**. And through increased cultural-spiritual nourishment of our times, they are increasingly capable. In other words, these parts are not "the church of tomorrow" but **a vital, living part of the church today.**

Rev. James C. Lont,
Director Young Calvinist
Federation

(6) "THAT THEY ALL MAY BE ONE"

If you ask me, What is the most important action for the Church for 1972, my reply is, There is no single action, instead there is a whole concert of actions which demand immediate attention. When I say this I think of one of my parishioners who had heart surgery yesterday. If I were to ask him, What was the most important single action during your surgery, what would the reply be? Was it the opening of the chest-cavity? Without it no surgery would be possible. Was it the removal of scar tissue? Without it the outcome might still have been without much value to the patient in the long run. Was it the implant of new arteries? Was it the proper application of anastesia during the surgery? Was it the correct suturing?

What was the most important single action?

So with the church.

There are many areas which require attention so that the Church may function in accordance with the will of its Head. There is Report 36 on the Nature and Extent of Biblical Authority. Mighty important! But an elucidation of the Church's relation to social structures, and the Christian address to human need is also of vital importance (James 2:14 Dear brothers, what's the use of saying that you have faith and are Christians if you aren't proving it by helping others?) How about the unity of the Church, and a better understanding of the Concept of the Kingdom?

On a more practical level I see the necessity of better cooperation and coordination of the various agencies within the church which all want to serve God and neighbor. In some areas of the world the Christian Reformed Board of Foreign Missions carries out its synodical mandate; in the same area the C.R.W.R.C. may work, almost independently from the Foreign Mission Board; independent from these the World Home Bible League does its good work; independent from the form agencies the Back to God Hour spreads the Gospel. Each works pretty well on its own, without much or any consultation with each other. From a practical point of view this is to be regretted for it makes for unnecessary overlapping and waste of resources.

Gerrit W. Sheeres
Minister Immanuel CRC
Grand Rapids, Mich.

(7)

For every church in the United States and Canada to become involved in and take seriously the strategy of Evangelism Thrust — "making evangelism a priority and setting specific evangelism goals." This will enable each church to more effectively mobilize the people of the church, using the gift and resources of all the people to be more of a redemptive center, being the church of Jesus Christ in the world.

Wesley Smedes
Minister of Evangelism

Church Announcements

CHR. REF. CHURCH

Called

to Peterborough, Ont. (second time) Rev. D. C. Los of Jarvis, Ont.

to Bowmanville (Maranatha), Ont., Rev. H. Mennega of Mount Hamilton, Ont.

to Drayton, Ont., Rev. J. J. Hoytema of Grimsby, Ont.

to Dunnville, Ont., Rev. A. W. Schaafsma of Ottawa, Ont.

Accepted

to York, Ont., Rev. M. DeVries of Toronto (Rehoboth), Ont.

Declined

for Brantford, Ont., Rev. J. J. Hoytema of Grimsby, Ont.

for Forest, Ont. Rev. G. H. Polman of Niagara Falls, Ont.

CAN. REF. CHURCHES

Called

to Smithers, B.C., Candidate W. Pouwelse of Apeldoorn (Holland).

FAREWELL REV. DR. L. PRAAMSMA

On Monday night, January 10, 1972 all the members of our congregation were invited to shake hands and say good-bye to Rev. and Mrs. L. Praamsma.

On behalf of the congregation Miss Frances Bergshoeff presented to Mrs. Praamsma a bouquet of flowers, and Miss Shirley Wamsteeker and Miss Jeanne Ravensbergen a pair of socks to Rev. Praamsma, containing the beginning of a treasure for years to come and a wallet with contents for daily needs. With a few well chosen words, elder J. Bergshoeff expressed our thankfulness, recalling the many services rendered by the family Praamsma during the past 8 years in our midst and above all the faithful preaching and teaching by Rev. L. Praamsma.

Rev. Praamsma replied that all was done by the grace of our Lord, to Whom all the glory be, confessing that their labours were not without fault.

On Sunday morning, January 16, the topic of his farewell sermon was "God is Faithful". Recalling the past years, when they shared our joys but also our worries and griefs, "God was faithful". Encouraging us to walk in the ways of the Lord, assuring us "God will be faithful".

At the end of this service, a member of the Choir, Mrs. B. Van Tol, expressed in a solo song the prayers of our people, "God be with you till we meet again". May the Lord grant Rev. and Mrs. L. Praamsma blessed years in the congregation of Collingwood, Ont. with health and strength, in the service of the Lord.

On behalf of the Fruitland congregation,

Mr. A. J. Vis, Clerk.

FAREWELL EVENING REV. R. PRAAMSMA

After being Brantford's pastor for 5 years, Rev. Praamsma received and accepted a call from the Chr. Ref. Church of Bloomfield, Ont.

On the evening of Dec. 6, 1971 the congregation came together to say good-bye to the Praamsma family. The thankfulness of the congregation was expressed by the various societies, in songs and spoken words. The congregation presented the Praamsma with an easy-chair.

Rev. Praamsma spoke a word of thanks for the gift, the evening, but above all for the many tokens of love and friendship during the past 5 years.

The work and hospitality of the Praamsma family will be remembered for a long time.

It is our prayer that the Lord may bless them richly and cause them to be a blessing for the congregation of Bloomfield, Ont.

G. Schipper.

A MISSIONARY TO THE BATAK PEOPLE

Pretty soon Rev. Harry C. Verdun will leave for mission work among the Batak people of Sumatra in Indonesia.

Mr. Verdun was born in Holland, the son of Mr. and Mrs. Arie Verdun, presently of Hamilton, Ont. He received his grade school education in Amsterdam. After coming to Canada he attended Westdale Collegiate in Hamilton and Calvin College in Grand Rapids. He went back to Holland to study at the Free University in Amsterdam. In 1970 he received his Master's Degree and in June 1971 he wrote his examination for the degree of Doctor in theology. After a study period of 25 years, he was ordained as a minister of the gospel in January 1972. De Gereformeerde Kerk of Amersfoort in conjunction with the Indonesian church promptly called him to work among the Batak people on the island of Sumatra in the Indonesian Archipel.

Rev. Verdun is married to the former Audrey Koene, formerly a teacher at the Calvin Christian School of Hamilton, Ont. They have two daughters.

Rev. Verdun (who speaks ten different languages) will be with his family on Sumatra for two periods of four years and his task will mainly be the education of native evangelists. It is not with pride but with thankfulness that we see one of the sons of our immigrants go to the old Dutch territory in order to help build the church of the Lord.

Evangelical Fellowship

The annual convention of the Evangelical Fellowship of Canada will be held in St. Andrew's Presbyterian Church, Ottawa, March 14-16. The theme of the convention will be "Church and Nation". There will be panel discussions, workshops, Bible expositions, papers and the evening rallies. Dr. Robert N. Thompson will give his presidential address dealing with Christian political involvement in Canada. The other main speakers are Dr. Paul B. Smith, Dr. Clyde Taylor and Senator Ernest C. Manning. The workshops will deal with The Jesus Movement and Youth Outreach; Mobilizing the People of the Church for Evangelism; Christian Service Through Politics; Communicating the Gospel; Pastoral Ministry. The papers will be presented by Mr. Geoffrey Shaw, St. John's, Newfoundland, Christian Education In Canada; Dr. Bernard Zylstra, Christian Social Action in a Pluralist Society; Rev. Charles Tipp, Evangelical Cooperation in Canada.

The convention will also discuss the proposed amendment on Section V: Membership and Voting. There has been considerable confusion regarding membership. The council of the E.F.C. hopes that through the adoption of the amendment the present confusion will be overcome. The proposed amendment reads as follows:

Section V: Memberships and Voting. Membership shall require adherence without reservation to the Statement of Faith and willingness to support the Fellowship. Membership shall be in the following categories: Individual, Single congregations, Institutions, Organizations and Evangelical Groupings, Evangelical denominations and Evangelical fellowships. Each member shall have one vote. Member organizations, organizations and institutions, etc. shall have voting representation in the By-Laws. Denominations and denominational fellowships shall have the power to appoint one official representative to the General Council for the first 10,000 members or fraction thereof. Denominations or denominational fellowships with over 10,000 members may appoint a total of two **official** representatives to the General Council. Official representatives of denominations or denominational fellowships must also subscribe individually to the EFC Statement of Faith."

I hope that many of our people will take the opportunity to attend this important convention. Accommodations can be obtained by writing to the office of the EFC, Terminal A, Toronto 1, Ont. A committee of Ottawa evangelicals has arranged for billeting in private homes to keep the cost low for the delegates.

Rev. Johan D. Tangelder.

Report of the C.E.A. Convention

The Christian Educators' Association Teachers Convention was held in Lethbridge October 20-22. Approximately 80 teachers from Alberta and Manitoba listened, discussed, played volleyball, toured a sugar beet factory and built up friendships through Christ.

Dr. A. De Graaf, Associate Professor of Education at the Institute for Christian Studies in Toronto, emphasized, in his keynote address, that Christian Education must become for informal and learning fostered through emotional, functional, and experiential learning situations. In his presentation to teachers for grades 4-6, a plan for a math center was developed. A centre where, via games, skill cards, measurement tools, and other equipment, school children are able to understand math concretely in opposition to the frequent vague and abstract textbook math.

The Co-ordinator of Science Curriculum at the NUCS in Grand Rapids, Dr. H. Triezenberg, directed fascinating projects and experiments such as aircraft design and testing, determining electrical currents, studies in rocks, fruitflies, assembling skeletons and so forth, to demonstrate how man discovers orderliness in the God-created natural world. Personal values to be developed in the process of science are wonder in the infinite beauty and infinite relations in God's world as well as delight in investigating His world.

The third speaker was Dr. G. Spykman, an Associate Professor of Religion and Theology at Calvin College. He dealt with the Bible curriculum and pointed out that the role of the Bible in Christian Schools is two-fold: as a guidebook for devotions and to shape the overall association and philosophy of the school for total educational enterprise. To "think theologically" about life is what the Christian teacher must develop in his students.

All told, the Convention was most enjoyable and extremely well organized. I'm sure each teacher returned to his classes with many new ideas, renewed vigor and incentive for teaching in a thoroughly Christian manner.

Miss J. Solomons.

CANADA'S ONLY SEPARATED SIAMESE TWINS, nine months old, visited the Hospital for Sick Children in Toronto during the holiday season. They are the only cojoined twins to survive separation in Canada. Before the operation at the Sick Children's their combined weight was 14 lbs. — now it is nearly 33 lbs. With them is their original nurse, Antoinette Zitman.

SALEM CHRISTIAN SANITARIUM ASS.

On December 11th, 1971, the Board of Trustees met to conduct the affairs of the Association at the office of Mr. Van Staalduinen in Stoney Creek, Ontario.

Mr. Bickford, our full-time Director, reported to the Board that there was a considerable increase in the number of patients seeking treatment at the Clinic. The Board is happy to announce that Mr. Bickford has opened up a part-time Clinic in London, Ontario, and our Director has taken up contact with various people in the area, in an effort to extend Salem's services in the city of London and the surrounding area.

You may have read elsewhere that Salem has been conducting Marriage improvement conferences and the Board is happy to report that these conferences are well received by the participants. Reports received from persons who attended these conferences are very encouraging and the Board decided that it would continue to hold these conferences and that such a conference be planned some time during the month of February at a suitable place within the Toronto-Hamilton area. All those interested in receiving further information about these conferences are urged to contact the Clinic as soon as possible.

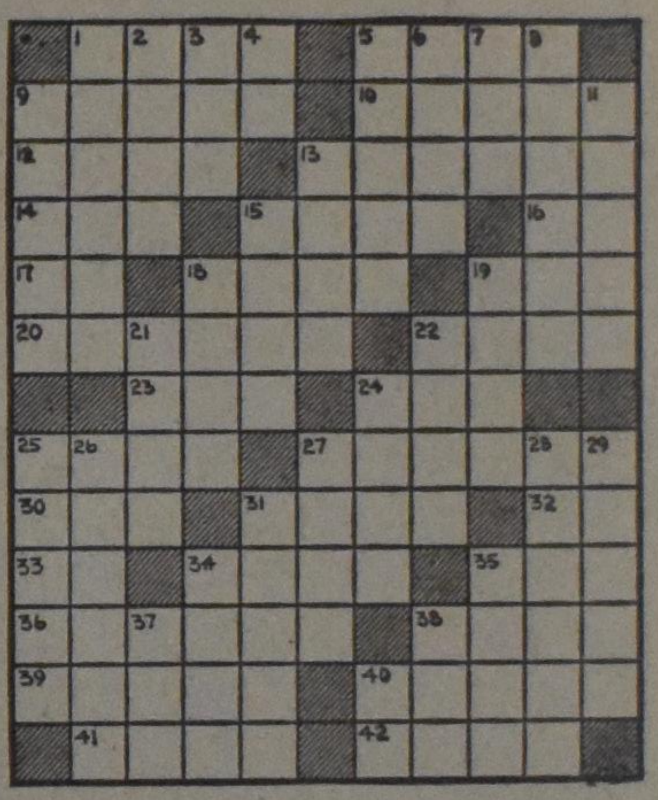
During the year, the Board has received various suggestions from the membership, urging it to expand its services and make it more readily available to members throughout the Province. Such increased activity always bring with it a corresponding increasing in financial obligations. The Board has, however, after careful consideration, decided to investigate the actual need for the establishment of a Clinic in other communities. The Board, in keeping with its expansionist policy, decided to continue to sponsor the Marriage Improvement conferences and also encouraged the distribution and publication of articles dealing with marriage and its various aspects. In spite of all this activity on the part of Salem, it was decided by the Board to forego charging fees to member patients. The Board felt confident that the loss of revenue will be made up by an increase in the donation from the general membership.

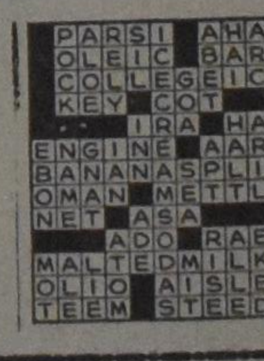
Salem has attempted to be sensitive to the needs of the members and, in keeping with this aim, it was decided to hold the next annual meeting of the Association in London, Ontario. The meeting will be held on Saturday, August 8th, at a place yet to be determined. It is hoped that, by changing the place of the annual meeting to London, a greater number of people from this area will also become more involved with the work of Salem.

CROSSWORD PUZZLE

ACROSS
1. Canape spread
5. Large bundle
9. Type of chair
10. Opposite of odds
12. Stuff
13. Stain
14. Alcoholic liquor
15. Out-building
16. Roman numeral
17. Pronoun
18. Earth
19. Consumed
20. Signal light
22. Purchases
23. Roll
24. Prickly seed coat
25. Exclamation
27. Envoy
30. Encountered
31. Weights
32. Laughing sound
33. Athletes' club (abbr.)
34. Tie firmly
35. Distress signal
36. Malay garment
38. Exhaust
39. Commence
40. Small quantities
41. Female sheep
42. Bend

DOWN
1. Scrutinize
2. Eve's partner
3. Head covering
4. Half an em
5. Asian plant
6. Greedy
7. Section of a course
8. Hatred
9. Sub player
11. Keeps
13. Shank
15. Presently
18. Worthless element
19. Subtle emanation
21. Encourage
22. Insects
24. Change of direction
25. Accumulate
26. One of the Titans
27. Yearn
28. The chest
29. Relieves
31. Colors slightly
34. Caliber
35. Location
37. In the ——
38. Sanskrit school
40. Whether





SOLUTION to previous Crossword Puzzle

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PERSONAL AND COMMUNAL

If you have ever looked down into a maze from an elevated point, you have seen people desperately trying to find their way out. They'll make a turn to the right or to the left only to find out that they made the wrong move. When you are in a position to view the whole maze, you are able to see where people start going into the wrong direction, but the people in the maze don't know it. They do their best to find the right way but discover repeatedly that they are in a dead end street.

Speaking with reverence it seems that the Lord is the only One Who looks down from on high at the maze in which christians are. Especially reformed christians, who are so quick in judging their fellow believers for taking the wrong turn or going into the wrong direction.

We received a letter from a Christian Reformed minister who expressed as his opinion that Calvinist-Contact is in danger of becoming individualistic and personalistic. We would be in danger of overlooking too much the corporate, communal, the body of Christ. This minister wrote, "God, church, the individual. That's the order. Not the other way."

This letter may express what is living in a certain segment of the reformed community. There are also others. There are also people who let us know that they are much more attracted by what that minister called "individualistic and personalistic" approach. Those people represent another segment in the reformed community. Who will say what is right? Are we in the maze?

When we take a closer look this minister seems to be right. "God, church, the individual. That"s the order." If we may say it in these words: that's the way the Lord wants it and sees it. He looks down at the maze and He sees Himself above everyone and everything. Then follows his church and this church consists of individuals. Probably no one who takes his stand on the bible would have difficulty with this.

However, it is also true that unless I personally believe, unless I personally know myself hidden with Christ in God, I cannot see the church and I cannot see God as He is. That is the standpoint of the believer looking up from the maze to God. I cannot see that corporate, communal body of Christ, much less can I talk about it or live in it, unless I know very personally and intimately that God has taken me in as His child. We should not call this individualistic or personalistic, but it is nevertheless very personally and individually that I may believe that Jesus Christ is my Redeemer. Because that redemption brings me into the body, the church, and through this Redeemer and therefore through that church, I am inseparably connected with the Father.

We should not tell each other that we are so far apart, because it is not true. No one can say that Jesus is Lord but by the Holy Spirit. That binds us together. If we are a believer we are brought into that one body, the church. That's not the work of any man, neither is it a matter of choice, it is the work of Jesus Christ Himself through the Spirit. Or to say it with the words of the Lord Himself: ". . . that He may give eternal life to all those You gave Him. And this is eternal life: for men to know You, the only true God, and to know Jesus Christ (that is not personalistic, but very personal), Whom You sent." (John 17:2, 3)

It seems that many difficulties stem from the fact that we do not fully recognize God's work in us, first in the individual and as a consequence in the Church, corporate and communal. We live individualistically, we have our opinion about things and we are in danger of overlooking that it is God's work in us which makes us believers. That body, that church, is as lively (or as dead) as the individual members are. The church, and all christian activities, flourish no better than when the believers live out of the wealth of their redemption, which starts very individually and as a result finds its expression communally.

D.F.

I am a Sailor

I am a sailor on Your oceans without limits
Which roll their crests into eternity.
Though from all sides I'm lured to coasts with mighty summits,
Yet You have set my course — which gives me surety.

I am a sailor on the sea of Your great mercy;
You have embarked with me, You are my goal.
You are the compass, giving me direction;
You lead me, not to flounder on a shoal.

I'm standing at the helm, but You are there beside me,
You guide me, and with You I'm sailing anywhere.
And if the storm breaks loose, no evil will betide me,
No howling hurricane can e'er drown out my prayer.

* * * *

But sometimes I may steer my ship in gentle waters,
That are so quiet, barely touched by playful breeze,
I lose myself in You, and pray, "Let it be lasting.
There's nothing I desire, Lord, but Your peace."

But then again the wind will find the riggings,
And I'm prepared, Lord; use me as You will.
The voyage still goes on, the speed somewhat increasing,
The Captain in command — I'm at Your service still.

And, when the voyage ends, I near the final harbour,
And cross the threatening breakers of death's night,
Then, Pilot, take the helm and compass in Your power,
And let my ship drop anchor in Your light.

A .Wapenaar.
(translation by R. Van Westenbrugge)

THE HOLY SPIRIT IN THE HEIDELBERG CATECHISM

by Louis M. Tamminga

The Sobriety of Lord's Day 20

Lord's Day 20 is the only Lord's Day which is exclusively devoted to the Holy Spirit, **"What do you believe concerning the Holy Spirit?"**.

The answer is very short and sober. Some have expressed their disappointment about this Lord's Day. They felt that the answer should have included much more. And indeed the answer is very short, and undoubtedly leaves many important things about the Holy Spirit unsaid.

But let's not be hasty in faulting the Heidelberg Catechism. It has outlived many of its critics through the years.

This holds for Lord's Day 20 as well.

Two things should be said in its defense.

First, there is a grand sweep to the Lord's Day about the Holy Spirit, ". . . true and co-eternal God with the Father and the Son". That's infinitely more than we can comprehend. Then the big outline of the Spirit's main task on earth: ". . . make me by a true faith partaker of Christ and all His benefits". And finally a future ablaze with the presence of the Spirit: ". . . comfort me and abide with me forever".

And that is not all.

Next to Lord's Day 20 there are some **thirty other references** to the Holy Spirit throughout the Catechism. At every winding of the way we meet the Lord's Spirit. It has been said that actually only during the last decades of Christian thought the importance of the Spirit has been grasped to a more sufficient degree. If that is so, then the Heidelberg Catchism was way ahead of its day. It caught the immense importance of the person and work of the Spirit in an admirable way.

Seeing this provides us with important benefits.

There are today afloat in the wider Christian community convictions about the Holy Spirit which are not always biblically balanced. Certain of the activities of the Spirit are isolated, magnified, and experienced at the exclusion of others. Thus an emotional climate is created which borders on sectarianism. Only those who can demonstrate to possess these particular marks of the Spirit are accredited with living the full Christian life. The present Pentecostalistic groups are not the first ones to suffer from this one-sidedness. Thomas a Kempis in the fourteenth century introduced his own brand of experientialism that has marked subsequent pietistic movements throughout the following centuries. Even though these movements made their own valuable contributions to Christian developments, they, nevertheless, limited the work of the Spirit, then magnified that limited activity, and made it their over-riding concern, blaming in the meatime the orthodox church for negligence of the Spirit's work. That still happens today among us. Careful reading of the Heidelberg Catechism will help the church to maintain a far broader range of the Spirit's work, even to the extend that we must constantly confess that the work of the Spirit is just too big and too rich for us to comprehend. We can only catch glimpses of His blessed activities, even again admitting that we saw and experienced only a small part of it all.

The Holy Spirit and the Blood of Christ

Christ shed His blood as a payment for all our sins. That payment is enough. Though we constantly feel the need to add to it, nothing avails but the blood of Christ. Yet we can only share in the payment of Christ for our sins **through the work of the Holy Spirit.**

The Catechism does not get weary of telling us this.

In Lord's Day 3 already the whole of our salvation is made dependent on the work of the Spirit: ". . . we are wholly incapable of doing any good . . . unless we are regenerated by the Spirit of God". We are dead in sins. Christ died for us, yes, but the connecting link with that work is laid by the Spirit. For we were dead in sins. No effort on our part could ever lead to faith. Nor could anything in us induce God to give us faith. The Holy Spirit Himself came into our lives, overcame our death and connected us with the life of Christ. Only by the Spirit can we share in the redemption Christ worked for us. Can you think of greater security?

Lord's Day 7, once more, credits the Spirit for authoring our faith. This Lord's Day, as indeed most other Lord's Days, is deeply personal. Because of the Spirit. "Not only to others, but also to me . . ." And again: "A firm confidence which the Holy Spirit works in my heart . . ." Faith and all its joys and certainties, are the work of the Spirit in me.

Lord's Day 25 confirms the same thing. Here the Catechism brings the sacraments into close connection with the Spirit's doings in the church. "Whence come faith?" The Spirit works it in the believer's heart by the preaching of the gospel and confirms it by the use of the sacraments. In discussing the sacraments of the Lord's Supper and Baptism the Catechism refers **eleven times** to the Holy Spirit. We have paid far too little attention to this. We concentrate mainly on the person and work of Christ as we partake of the sacraments. Not so the Catechism. Or, to say it more correctly: one can only be drawn closer to Christ in the sacraments **through the presence of the Spirit.** And how else could it be? For the Spirit no longer has his dwelling place in Heaven, but lives, since the day of Pentecost, in the church, here on earth, right in the hearts of the believers. It is His continual operation which makes us holy active in celebrating the sacraments.

Notice here too that the sacraments zero in constantly on the blood of Christ, His sacrifice for our sins. And it is the Holy Spirit who makes us intimate partakers of that redemptive work of Christ.

None of this should be taken for granted. The problems of faith among us, our lack of enthusiasm, our hesitance in expressing our faith, all hinge on our **awareness** of having been washed in the blood of Christ. It is the Spirit's specialty of **deepening** us in this awareness. He makes the sacrifice of Christ **real** to us, He shows us the depth of sin and guilt, He impresses us with the magnitude of the price necessary for our salvation. The catechism understand this clearly. In the sections dealing with the sacraments it underscores this a dozen times. The sacraments are nothing without the Spirit. They are everything when we call upon the Spirit. The Catechism does not hesitate to state that we actually **partake of the body and blood of Christ through the Spirit.**

In Lord's Day 30 the Heidelberger reminds us of that central work of the Spirit: He **engrafted** us into the Body of Christ. The Spirit is everything to us. The greatest hindrance to the growth of Christian life is the presence of sin. Lord's Day 27 states that the Holy Spirit removes sins. Take that very literally. And live better! And the Spirit remains the answer ever after. Lord's Day 26 confesses that we **die unto sins,** because of the **Spirit's concern** for us.

Restoration and Fruit-bearing Through the Spirit

Lord's Day 8 maps out another large area of activity for the Holy Spirit, where it states that **sanctification** is the domain of the Spirit.

Sanctification comes in two chapters.

First the Holy Spirit cleanses us from the filth of sin and corruption. This is a life-long process. He must continually work in us. Lord's Day 27 stresses this again. The Spirit continues to wash us in the blood of Christ.

But the removal of sins never stand just by itself. Poison is removed from the organism of a body always **with the purpose that such a body will live and function again.** This is also the purpose of the Spirit's cleansing action in us. Through the patient action of sin-removal the Spirit equips us to serve God. That, too, is sanctification. Sanctification has the idea of **wholeness** in it. We can be once more what we were meant to be: in integrity of heart serve the Master again.

Nowhere is that expressed more beautifully than in Lord's Day 12. Here the church confesses that Christ is our Prophet, Priest and King, being anointed to these offices by the Holy Spirit. "But why are you called a Christian?". Well, we share in that anointing! We are, by the Spirit, also **prophets, priests** and **kings.** Read in the four gospels the **breadth** of Christ's saving work, and you will see to what **breadth** of service we are called. Christian life is not to feel elated only about salvation; it goes much deeper than that, and much broader. Christian life is to be renewed in the image of Christ, through the operation of the Holy Spirit, to be prophets, priests and kings. The exercise of these offices gives a whole new kingdom quality about our life. Though with an eye to Heaven, whence this Kingdom is, we, nevertheless, recognize a very fascinating task in this world. Every inch of life has the Christian's interest. Not in order to use it for his own benefit, but to develop it to the praise of his Lord.

These two dimensions the Catechism both confesses: **heaven and earth!** In Lord's Day 18 the Holy Spirit is said to give us power so as to seek the **things which are above,** where Christ Jesus is, seated at the right hand of God. But that contact with Heaven is maintained not just for its own sake. Heaven's power is applied to express the glory of the Lord of that Heaven **here below on earth.** Lord's Day 19 makes that beautifully plain. There we confess that the Holy Spirit keeps us connected with the glorious Christ our Head, and that the **Spirit sheds heavenly gifts in us.** These gifts are to be used here today. Lord's Day 20 emphasizes the same thing. The Holy Spirit, it says there, makes the believer a partaker of Christ and all His benefits. These benefits must put us to work, they must be shared. The Spirit also gives us comfort, says Lord's Day 20. And what else is comfort but its literal meaning: **intense power?**

That same balance is found in a discussion of the fourth commandment. Why is the Sabbath so important? Because the Lord will work us by the Holy Spirit so that we stop our evil works, and **"thus begin in this life the eternal Sabbath".** Nothing less could be expected from redeemed people whose bodies and souls are called **temples of the Holy Spirit,** Lord's Day 41.

Lord's Day 48 clinches the argument, ". . . so rule us by thy Word and Spirit that we may submit ourselves more and more to Thee." This is the way the kingdom comes. Today already, yet not fully: the great perfection must yet wait till the Lord's return . . . "until thte perfection of Thy Kingdom arrive wherein Thou shalt be all in all."

So, in the Spirit there is **restoration.** He completes the redeemed, he makes them whole, so that with undivided heart they can do their Lord's biddings, develop His creation and be the distributors of His healing grace to others.

We, therefore, confess that overwhelming odds may never keep us from doing the Lord's Kingdom bidding in society, for our trust is in the Holy Spirit.

What shall we do about it?

Lord's Day 44 points the way to the Spirit!

It is the way of **prayer.**

"Why is prayer necessary for Christians?" The answer is simple in its childlikeness: ". . . Because God will give His grace and the Holy Spirit to those who with hearty sighing unceasingly beg them of Him . . ."

Give that some earnest thought!

God will give the Spirit **in answer to our prayers.** Not just hasty little prayers. But prayer with "sighings", intense prayer. And what riches that would bring to us. Have the Spirit work powerfully among us! Yet all this is possible, and not outside our grasp. The church has known this for centuries, yet we must constantly make each other aware of it. The Heidelberg Catechism lies there as the church's confession for all those centuries. That confession we must again make our own, not in name only, but in word and deed! And those in the Spirit wholeheartedly accept their task here on **earth** in every area of human endeavor, yet they keep their eyes toward **heaven.** Thus the Spirit keeps us from fruitless argumentation: for sufficient to every day is the challenge thereof.

Flame of Faith Dedicated

The Grand Rapids branch of the Prisoner of War Committee of Michigan dedicated the "Flame of Faith" in Veterans Memorial Park on January 10, 1972.

Featured speaker for the occasion was Rep. Gerald R. Ford of Grand Rapids. Also on hand were Mayor of Grand Rapids, the Rev. Mr. Lyman Parks, and Major Nick Rowe, who was a POW for 5 years.

The "Flame of Faith", the first of its kind in the United States, has recently been installed in Veterans Memorial Park as a constant reminder of the Prisoners of War and Missing in Action in Southeast Asia. The Grand Rapids committee has been working for the past several months raising money and making arrangements for the flame to be installed in the park. Mayor Lyman Parks, Michigan Consolidated Gas Co. and the Grand Rapids Park Dept. have worked with the committee in making the space for the flame available. The Department of Michigan Veterans of Foreign Wars, Mr. George Green, Commander, has agreed to underwrite the cost of the first year's operation of the flame.

Rudolf Van Reest 74

Author Rudolf van Reest writes from the Netherlands that, though he found no incorrect statements in the article reporting an interview with him (Calvinist-Contact, December 9, 1971), he felt slightly flattered when it came to his age, which is not 72 but 74.

Almost unbelievingly, but gladly, we hereby give Mr. Van Reest the two years, along with our wish for many additional ones to come.

—C.B.

Dutch Canadians and the California Dutch

WHEREYAFROM?

I tried to blow away a drop that was trying to keep its balance at the tip of my nose. It was a raindrop. Raindrops were falling on my head and on the bodies of a number of reformed christians that had just endured one of my sermons and were engaged now in pleasant after-service talk. Sunday suits and Sunday dresses were getting wet, but nobody seemed to mind. Rain is always welcome in the dry Los Angeles basin, and when the rainclouds move in and drop their loads on the dusty roofs and pavement, then the hearts of the natives are gay and they like to feel their benefactor. Having lived so long in Holland and also in Ontario, where man is not always on friendly terms with the rain, I found it somewhat difficult to share the feeling of wellbeing of the christian crowd that was getting soaked, and with longing eyes I looked in the direction of the parsonage, so close to the church and yet so unreachable because you are supposed to mix with the people and have a friendly chat even when it is raining cats and dogs.

Elder Banning had relatives over from "up North" which in Californian lingo means the San Francisco area and also Ripon, a bulwark of the reformation. He introduced his brother-in-law to me, and I said that I was pleased to meet him. After a few more niceties the unavoidable question was asked by the brother from the North: — Whereyafrom? which being interpreted means: Where are you from? Now, in my case the question made sense. I am a Dutch Canadian, and sometimes people like to know where I lived in Holland and where I had my residence in Canada. The strange thing, however, is, that Californians are used to direct that traditional "Wheryafrom?" to each other, although they may have been Americans for many generations. The reason for this question does not only lie in the fact that the Dutch are very curious by nature, but especially in the strange phenomenon that most people of middle age and older were not born in California, but came from elsewhere in the United States some 40 or 20 years ago. It is indeed a very rare occasion when you meet a person of let's say 50 years, who was born in California, especially among the California Dutch. And so the standard question is: — Whereyafrom?

In this case I explained briefly — very briefly for the rain did not let up — that I had been a minister in Alberta and Ontario in Canada. It took a few more minutes and a few hundred more raindrops to explain that Alberta is located in the West and Ontario in the East (— Close to Grand Rapids, you know. — Oh yes, then I know where it is!).

Having concluded my geographical information I took my turn in asking the standard question: — And where are you from in Iowa? taking the liberty to include Iowa in the question in order to save time and my Sunday suit. And also this time the guess was right: — From Pella, answered the brother from Ripon. Twenty-eight years ago he had sold the farm in Iowa and moved to sunny California with no regrets. . . .

By far the great majority of the California Dutch are from Iowa originally. Some are from Minnesota or the Dakotas and a very few from Montana, but usually you are right when you presume that the older generation stems from Iowa. — Go West, young man, go West, was the slogan for many decades, and many of our people here, considering the lack of opportunities in an agrarian state like Iowa and the unlimited opportunities at the West coast, made the big move, came to California, in many cases moved from one place to the other, and finally settled down in the South or the North. It seems that moving runs in the blood of the people here. You still find a great mobility among the reformed people in this state.

Many people with prosperous dairyfarms had to leave the Los Angeles area when the city kept expanding. Bellflower and Artesia were really farmer's country up till ten years ago and all over you could see the black and white of Holstein cattle. You could smell them too. Bellflower was often called Smellflower, but that is past. Anyway, the dairyfarmers moved, either far away to Northern California or Washington State, or to the neighboring Chino area, where the churches grew by leaps and bounds through the influx of reformed dairymen. According to the latest statistics, however, these same churches are going down in numbers, for several farmers are leaving the area in their search for greener pastures.

The California Dutch are people on the move, not unlike their counterparts in Canada. They have seen the world, the world is their home. This calls for widened horizons, for a cosmopolitan mind. One might expect that these citizens of the world know their world, are aware of what is going on and are a light and a blessing in their environment. And yet, being on the move in this world and feeling at home in may places does not always seem to result in a broader view and a greater involvement with respect to the many aspects of life in the world. A lot of our people here as well as in Canada are as it were traveling by train through the world, but they are traveling by night and have the curtains drawn. No, a high degree of mobility and a cosmopolitan lifestyle does not necessarily produce a greater outreach into this world and a keen sense of responsibility for the ills and pains and injustices all around. For that we need an other ingredient both in California and Canada, as Paul says: "For the love of Christ constrains us."

A. De Jager.

FROM THE BOOKSHELF

COME, FILL THE CUP
Lee Bryant. Published by Word Books. 207 pp.

In this autobiography, Lee Bryant describes her life before and after she met Jesus Christ. Here, she boldly tells of how she lived in sin, trapped in drink, sex and high living, trying to escape reality. Whether it is necessary for an author to go into such vivid details of the past non-Christian life is debatable. I believe that the writer has to use her discretion and guidance of the Lord whether or not he or she should relate such personal stories. I feel that Lee has done this to exemplify the glory of the cross.

The two outstanding features of her life story is the love and consistence of Mrs. Ellen Trimmer Also, her own account of her confrontation with the cross of Jesus Christ and her struggle with Satan and his forces is one of the highlights. "I committed suicide. Cognizant of as much insight as I had of my own evil propensities and very burdened by my total inability to manage through life or death, without the Lord Jesus Christ, I agonized in frail battle of the will. Consciously I relinguished by an act of my will, my unbelief, my right to myself." Lee is both an artist and a writer. This is evident in her choice of the title "Come, Fill The Cup". This title is taken from the Persian poet, Omar Khuyyam. This theme runs through the whole book, referring to such passages as "Behold, I have taken out of this hand the cup of trembling, even the dregs of my fury."

This book is not easy reading. It is more than a simple life story. It comes from one who has a deep insight into life. The vocabulary is very extensive and there is no wastage of words, thus one has to read very carefully lest he misses the point. I also find the style not very fluent, which does not facilitate reading. Whether this is Lee's own personal style of writing or is done intentionally to create a specific effect, I don't know.

Lee was a classmate of mine from Toronto Bible College, now named Ontario Bible College. From knowing the author, this book has much more meaning. It shows the power of God unto salvation and how dramatically one's life can be changed by God's grace and mercy. I would recommend it to those who want to read how one can be changed by the love of a friend and the love and the grace of the Lord Jesus Christ.

Mrs. Helen L. Tangelder.

A subscription to

CALVINIST-CONTACT

is an appreciated present

THE CHILD WORSHIPERS

Pastoral Counselling

by REV. RALPH HEYNEN,

Pine Rest Christian Hospital Chaplain.

I would like to talk with you on the subject "The Child Worshipers." I recently picked up a little paper-back booklet entitled "The Child Worshipers." In this booklet it describes the fact that parents have become so interested in doing what is good for a child that ultimately they become afraid of the children; they do everything they possibly can in order to make their children happy. In a rather humorous way this little booklet describes the attitudes and the things that parents do in order to please their children.

Now one of the most apparent changes in the American culture, in the American home, is the new status of children. In my generation we have moved from the place where children should be seen and not heard to the place where children to a large extent take over in the home and they become the most important part of the family. A salesman who can demonstrate that his product will help the children has just about sold his books or his materials. In the church there is much the same feeling. Many a church wants to have a minister who can deal with young people. He has to be the kind of "hail fellow", well meant type, who can deal with problems of the young, because these are after all the most important ones within the church. For that reason in a good many churches you will find that they say, "we don't want an older minister because of the fact that we need somebody who could reach our youth." By contrast, many of the older people of the church are placed at a very low valuation. I have been surprised at the hospital, and yet very pleasantly so, when one of our younger ministers in Canada came to the hospital with a group of older retired people, and they were taking them out on a two-day outing in order to see the various things that there are around Grand Rapids, the Calvin College, the building in which we have our home missions and foreign missions offices; they also spent a few hours visiting our hospital. Now I have often seen young people being taken by their pastors this way, but this is the first time I have ever seen a pastor bring a group of older people, retired people. It is true that some of them couldn't understand too well, some walked with a cane; we had to sit down more often because their feet got tired; but it was a marvelous experience for these people to be recognized.

We do so much for our children today. We give them expensive toys. We provide for them all kinds of little things that are supposed to be helpful for them, and some people even buy the kind of home in which their children will all fit even though they know that they are not going to be children too long. But we have gone a long, long way towards spoiling our children and making them the center of the home and the center of the family. Now there is something good about this, I believe, although I am also happy to see that some parents are starting to rebel a bit against this sort of thing. First of all, there is the right of children. In former days children did not have much right. There were times when the father could sell his son into slavery if he got into too much debt. But with the rise of industrialization we have special work hours for those who are young and in fact if they are very young they cannot work at all. The sweatshop, the child exploiters in labor, are no longer able to operate that way. Things that have happened in this area have shown that there has been this interest. There was a conference on children already as far back as 1930, when the discussions were held about the welfare of children, and under President Hoover there was a White House conference that set off a Children's Charter, explaining the rights of children. Of course, these people were not the first ones to talk about this because Paul already mentions this when he says, "Fathers, do not provoke your children to wrath". He lays his hand on the mother in the home and puts her in her place; he puts the father in his place, but he also finds a place for the children and says that parents may not infringe upon the rights of their children.

A second factor, I think, that indicates this situation is in connection with a more careful planning of children in the family. Whether we like it or not, or whether we have feelings about it or not, makes very little difference; we all know that planned parenthood is here and evidently it is here to stay. The motto of the planned Parenthood Association is that every child should be a wanted child. Now we know that this isn't always true, but with the use of birth control methods and so forth, there are a great many changes in this whole pattern so that people look upon the fact that they have plans for their children or they have planned a number of their children. A girl was telling me awhile back; she said, "If I get married, I do not want more than two or three children because I know what it is like to come from a family of eleven children and I would not want any of my children to go through this." We know, of course, in connection with children, it is not the quantity of the children, but the quality that really counts, so the modern child is more likely to be desired for his own sake. They are no longer an economic asset that they have on a farm, for example, they need a certain number of farm hands; but they are wanted, they are cuddled, they are given training, they feel that they want to be able to send them through college and this is the desire of parents when they have their children. We know that children do need love, that they can soak it up in large measures. Every child has the right to be born into a home where he can be so loved. This is one of the attitudes that is being taken far more today and I think it is a good one. Every child should be a wanted child.

Then a third facet which I think becomes important is that parents begin to see that not all children can be treated exactly alike. There are differences between our children, and I am not so sure whether this is due to heredity or due to the environment in which the children are brought up, but there is a difference in each child and each child must be treated a bit differently. I think parents are becoming more aware of this fact. It seems as though parents are willing to accept a child who may not be the kind of person who wants to go on to college, but they will provide for him a technical school or give him some kind of training, so that each child receives his due and each child is treated in a little different way. Then I like also the fact that the home is becoming a bit more of a democratic sort of institution, that the child also has a part in expressing his feelings and opinions within the family. Parents in a home, in days gone by, were the ones who established all the policies, made all the regulations, made all the decisions and the child merely was made to comply, and if he did not comply he was treated accordingly. To me it is far better that children can express themselves and that children can take part in the family and feel that they are a part of the whole situation, rather than that they are just simply an attachment to the parents, and that the parents are going to make all the decisions for them. Early in life a young child should learn to make little decisions. Now all of these things are true.

There is a new status for children and there is lots of good to be said for it. I admire a number of younger mothers and fathers whom I meet who are deeply interested in providing just the atmosphere that their children need and they are looking for this, but it is also true that we should not become child worshipers. There are three persons in the home, the father, the mother, and the child. Now, none of the three must be used; none of the three must be starved or left out or hurt, and so we have to be careful that we don't swing the pendulum to the opposite extreme, that we let the children dominate, that the parents become slaves for their children. Now there are a lot of young mothers who are doing just exactly that. They are becoming slaves instead of mothers. To me this has a real danger because I wouldn't like to have a mother who could be used by me, but I would like a mother who is the one who can accept me and deal with me in a motherly way. I wouldn't want a dad who is just simply going to become a slave, a paycheck in order to provide for the needs of his family; but he must be one you can trust, whose love you can feel and who, through all of his attitudes holds his head high and walks tall because he has respect for himself as well as having a deep desire to help his family. Don't become child worshipers, but remember the words of Paul when he said, "Father, provoke not your children to wrath, but bring them up in the fear and in the nurture of the Lord."

THOUGHT FOR TODAY: Don't be a pessimist, but learn the genuine art of Christian optimism, for this brings about a view of life that helps us to live more sincerely as Christians and more wholly devoted to God with a healthier attitude towards the future.

"In Demonstration of the Spirit and Power"

(Continued from page 1)

home church in Lethbridge, churches in the Vancouver area, the home mission church in Fountain Valley, California as well as the Calgary area churches. While the Tademas were staying at our home we were experiencing a time of much sharing, praying and growing. But Brian's condition remained unchanged. We studied Scripture passages such as of the father of the epileptic boy who says, "Christ, if you can do anything, help us." "If I can" that's not really the question. "All things are possible to him who has faith." To the Canaanite woman Christ said, "Great is your faith, be it done as you desire." To the woman who had such faith in Him that she merely touched His garment to become well — "Your faith has made you whole." To the blind men following him, "According to your faith be it done to you." To Peter who walked on water and then began to sink he said "O man of little faith, why did you doubt?" In his own home town Jesus "did not do many mighty works, because of their unbelief."

It became apparent that there is a direct relationship between faith and the manifestation of the power of God. Maybe we do not often see or experience miracles because we do not expect them. Faith the size of the mustard seed can move a mountain. We read it and say it but do we believe it? And if that can be accomplished by faith, can a deep, expecting and trusting faith not expect God to heal? We read more. Jesus further commanded the individuals to respond. To Lazarus he said, "Come forth." To the lame he said, "Take up your bed and walk." To dead Dorcas Peter said, "Tabitha cum." Peter and John about to go into the temple said "In the name of Jesus Christ of Nazareth rise up and walk." To Aeneas Peter said "Jesus Christ heals you, arise and make your bed." And Paul speaking to the cripple at Lystra said, "Stand upright on your feet."

Faith Alone

As Thursday night approached we discussed whether perhaps we were not only expected to pray in faith but also to **act** in faith. Should we in obedience and submission **command** Brian to rise up and walk? That thought personally frightened me. Various questions went through my mind, especially the fear of nothing happening and what would that do to my faith? I was not ready and certainly not eager to move that far out on the limb of faith, and faith alone, wihtout having something to grab onto or run back to. It dawned on me that living by faith can be a frightening and often is a tumultuous experience. Yet desiring to obey and returning to the many examples of God's Word we were convinced that we must move and then only with faith in God. Mrs. Tadema though ready to return to Los Angeles early the next morning, wanted to return to the hospital. But she would not go alone, her husband preferred to stay home, he would be on his knees in prayer. Though not eager to go I agreed to go along, but not without first laying out a fleece. Since it was approaching midnight, I suggested that we would share with the nurses on duty why we had come at that "unearthly" hour. If they indicated that they would rather not have us in the hospital at that time we would view that as the Lord's "no" to our intentions and we would return home. Being very tired I remembered saying that whatever happened, it would be the Lord's doing, not ours, since we were both too tired to accomplish anything in our own strength. We explained our purpose to the nurses in charge, both of which urged us to feel free to go in with him and spend all the time we desired.

Our faith and courage took a bit of a jolt when we saw Brian lying there. With tubes inserted into his nose and arm, somewhat fevered, Brian lay quivering on his back. Together we read some Scripture passages emphasizing the power and promises of God and the significance of moving in faith. Mrs. Tadema (Pearl) stood on the right side of the bed and I was on the left. For no particular planned reason I laid my hand on Brian's head as did Pearl. We prayed together committing ourselves to God's revealed will and asking that His name would be made great. Shortly after that, Pearl stated, "Brian in the name of the Lord open your eyes." And nothing happened. She stated it three or four time and then I felt inclined to say the same thing and I did so. At that point an electrifying jolt went through me. It was neither frightening nor ugly, but beautiful. Certainly something I had never experienced before. Being somewhat concerned about the consequence of this strange jolt, I almost resolved I would not tell anyone what I had felt in order to avoid suspicious questions. Later however Pearl said to me, "the Holy Spirit's power really hit you when you spoke those words." I guess our hands had been touching each other on Brian's head and the jolt had gone from my hands and also to her and through her. I knew something had "hit" me but since I had never experienced anything like this before I was unable to explain it. When Pearl later pinpointed the very moment I knew that something happened.

Faith Answered

After that sensation, which I now believe to be the power of the Holy Spirit, Brian clearly opened his eyes, and with a rather blank look stared at us, neither focusing nor giving any indication that he was seeing us. We stayed with him for some time; the nurses on duty having joined us. Together we praised God and we were convinced that He is real and does answer the requests and prayers of faith.

About a week later Brian gradually began to talk. His mind recalled very well experiences from his earlier life. A few days later his eyes were open and focusing and one could carry on a very meaningful conversation with him although his mouth would quiver at times leading to a form of stuttering. This was followed by a shaking and rolling of his head and unintelligible chatter. Though we hoped and prayed that it would improve, it became apparent that there must be some serious brain damage. After a conversation with a doctor, I came home thoroughly disappointed and depressed. They had run further tests and they were convinced that there was a serious brain scar which would likely affect his speech and motor coordination. In fact, it was not unlikely that Brian might spend his life in hospital care. I remember the doctor saying, "Now if you want to pray for a miracle, then pray that God take away the brain scar. I can't fathom that happening and that would have to convince the staff here that it is really a miracle of God." Though I replied, "we will pray for that" I well remember that at that point I had many questions and doubts. "Wouldn't a quiet death following a period of coma be much better than a life of retardation? Were all of us in Lethbridge, Calgary, British Columbia, and even in California all wrong by asking God for healing? Should we have prayed 'not my will but Thy will be done'? But Jesus only prayed that when He was asking for the cup to pass away from Him, a prayer that was obviously **against** the will of God. It would have defeated God's work of redemption and restoration. What is God's will in regard to sickness? Does God delight in sickness? Are sicknesses and all other kinds of sufferings and agonies part of the abundant life?"

Somewhat dejected, I, as well as others, again turned to the Lord. Brian's relatives and his church were fervently praying that God would continue to heal. Children in Christian School classrooms, in their homes at the table and in their evening prayers were asking God "to please make Brian well again."

Again a week or two passed and rather suddenly Brian began to improve again. In a period of a few days his slurring of words, the shaking of his head and his loud hollering stopped. Between a Wednesday and Friday visit I hardly recognized him. Brian was becoming completely well. On a Saturday, he complained that he still could not walk. At that time we together prayed for strength to walk. The following Tuesday as I walked in he was beaming from ear to ear as all six foot four of him almost jumped out of bed — and walked down the hall some 40 feet and back. The following Sunday he was in church. Though still somewhat weak, as he was introduced he got up out of his back seat and walked down the aisle to the front. Together we sang, "Great is thy faithfulness . . . strength for today and bright hope for tomorrow, Blessings all mine, with ten thousand beside!" Later many within the congregation confessed that they could hardly sing, eyes were filled with tears, voices were choked with happiness and praise. The following Saturday with hearts full of gratitude Brian went home — in a car — not in an ambulance or in a coffin as so many had expected.

God performed a miracle in our midst. Even the specialist doctor has no medical answer but to say "It is a miracle." As such many hearts have been spiritually revived and for many, who struggled searching for a meaningful faith, it has become an experience of conviction by which they know that God is really alive. Whereas I, for one, for years believed that miracles belonged to the New Testament age, I now must agree with G. C. Berkouwer when he writes,

> "We find nothing in the Scriptures to indicate a line that we can draw through a definite period to mark off a boundary between the time of miracles and the time of the absence of miracles . . . The many signs that still appear after Pentecost should make us the more careful not to set limits, in our enlightened era, to the miraculous activity of God. There is not a single datum in the New Testament which makes it certain that God, in a period of strengthening and extending of the church in heathendom, will not confirm his message with signs, in holy resistance to the demonic influences of the kingdom of darkness. He who thinks that he can say with certainty that miracles no longer can occur may seriously ask himself whether he thinks in terms of God's power over the world or from a secret capitulation to determinism."
>
> G. C. Berkouwer
> — **The Providence of God**
> Pgs. 224, 225.

Systematic Reformed theology at times tends to leave little room for the spectacular, fntastic, and miraculous. In general I too like things to fit neatly together so as to be quite expainable and understandable. I expcted no miracles to occur, I experienced no miracles. I prayed an occasionally even asked for the ipossible, but I very seldom **expeted** the impossible to happen. Te element of faith must enter th picture. We must pray **believing** and in the name of our Lord Jesus Christ. We must pray tha God's name may be glorified an then believing that we shall receive we may ask whatsoever we will. That in itself is "too much" to believe. But I am learning, it would be nice — maybe — to have a the answers. Nicer than that, however, is the fact that I can have questions, but at the same time I perfectly at peace in Christ surrendering totally to the power of His Spirit, to trust and to believe and because of that to see.

Calgary, Alta.

No Contest

In June, 1971, the W.Y.W. wrote out a small contest involving the completion of a dramatic scene concerning two young people who wanted to live together without getting married. The question was to write in dramatic dialogue the father's reaction when the two broke the news to him. Due to the lack of sufficient entries by contestants the contest was disqualified.

Young Writers

Send manuscripts to
the Literary Editor,
Calvinist-Contact,
P.O. Box 1269,
Grand Rapids,
Mich. 49501, U.S.A.

Going Shopping

One of these days I must go shopping;
I am completely out of self-respect.
I want to exchange the self-righteousness
I picked up the other day for some humility
which they say is less expensive and wears longer.

I want to look at some tolerance
which is being used for wraps this season.
Someone showed me some pretty samples of peace.
We are a little low on that and one can never
have too much of it.

And by the way, I must try to match some
patience that my neighbor wears.
It is very becoming to her
and I think might look well on me.

I might try on that little garment of long suffering
they are displaying.
I never thought I wanted to wear it
but I feel myself coming to it.

Also, I must not forget to have
my sense of appreciation mended and
look around for some inexpensive everyday goodness.
It is suprising how quickly
one's stock of goodness is depleted.

— Author unknown.

My Father Knows No Generation Gap

Luke 12:23-24
Mark 11:22-24

A 'generation gap' requires, first of all, two or more persons; a younger one going through life and meeting all of its difficulties and problems, and an older person who has already met many of the problems. Obviously the second person is the wiser insofar as experience goes, he's learned things the hard way. Now he attempts to pass along his experiences in a hope that others won't have to learn the way like he did. God is the older person and we are the younger ones. God knows all about the difficulties which we face. He has all the answers. We all have problems but how many times have we asked God for the answer?

We don't turn to God for help much any more; instead we turn to answers consisting of logic and a reasonable explanation of scientific orientation. God knows our every need, our every thought, even our emotions and feelings cannot be hidden from Him. God comes to us saying, "Look at the birds, they don't plant or harvest and yet they get along alright." God takes care of them — aren't we much more valuable to God than the birds?

God knows us inside out. Then where are we lacking? There is something missing in our faith. When was the last time we had fun in Church. Every Sunday people sit there really straight, like a typical Mr. Jones in a stuffed shirt — no smile. Ever tried smiling in Church? — Man, what a bummer — from some people's reactions you'd think that you'd committed a federal offence.

God comes to us with love, for love is the anwer. If we love someone, we will be loyal to him no matter what the cost. We will always believe in him, always expect the best of him, and always stand your ground in defending him.

Do we love God? Then why don't we show it? Apparently there is no problem as far as God is concerned. He is waiting and ready, willing, and eager to help. The trouble lies with us. We must do our part — sure, God is waiting but we have to ask for his guiding hand, love and comfort.

Do we pray? God has certain expectations of us when we pray — we just can't slap twenty words together and expect God to take heed. When we mail a letter, we have to address it correctly; if we write down an incorrect address we can't really expect the letter to reach its destination. Likewise with prayer; we must do so properly.

Jesus teaches that when we pray, we must have faith. All that is required is that we really believe and that we have no doubt. Jesus said — "Listen to me! You can pray for anything, and if you believe you have it, it's yours". When you come to God do so with an easy conscience and make sure that you hold no grudge or hate for any person.

'Generation Gaps' are created by defective communications; what God says is very plain and easy for all to understand — love, be kind, come to me, be my child and spread my word. I know what you need, I have what you want — it is up to you now.

God stands waiting — what is your choice — God's life, or the life of the world? It is a hard decision and you must make it. God knows no 'generation gap' and He is willing to prove it. Accept God and pray, and you'll experience just how great it really is to be a Christian: remember — you are not really a Christian until you can enjoy it.

Art De Gelder, 19

★

OH CANADA TREES

Holidays and hiking are synonymous in our family. One afternoon, as we were strolling along a winding path in Haliburton, the Maple Trail, our four-year-old daughter exclaimed, "Oh mom! I never knew there were so many 'Oh Canada' trees!"

—jm

FOOD IN STOMACH

Five-year-old Richard, pensively, said to his mother:

"The Lord sees everything, he sees through everything; he even sees the food in my stomach."

—sh

WHO TOOK THE HILLS?

Counting her blessings, Barbara set out: "We have apple trees, grapes, raspberries, and wasps, don't we mommy?"

"And a foggy morning," she added. "Mom, who took the hills away?"

—sh

BIRD TALK

Once there were three bluebirds who lived in the forest and there was an owl too. And the owl said, "Bluebirds, it is near winter; why do you not fly South?"

And the bluebirds answered, "Because we have a little blue house."

And the owl asked, "Where is it?"

And they said, "It is up on the top branch of the tree."

"Why is it on the top branch?"

"Because it is where we can tell if the birds are flying North, South, East, or West."

S.R.B., Mich.

Letters

Dear Sir:
Hope this page will continue to be included in this Christian weekly paper.

A.T., Mich.

Sir:
Please keep up the good work of "World of Young Writers". I enjoy reading it and often am impressed by the way teenagers can express themselves.
Thank you for the posters.

S.B., Ont.

Sir:
I enjoy the WYW page very much.

E.T., B.C.

Dear Sir:
I always read the W.Y.W. page, although I am a little past that age group, and am often amazed at the writing and poetic talents of our young people. It is good to see that many Christian youngsters put to work their God-given talents.

J.L., Ont.

THANK YOU

Thank you for your cards, comments, and notes of encouragement received during the Christmas season. Please keep sending in your stories, poems, essays, and the like, to Calvinist-Contact.

C.W.B.

Questions and Answers

How do you make a long story short?

A good question. Throw out the garbage — the excessive adjectives and adverbs, and let the nouns and verbs carry the full weight of the story. The art of writing is the art of word economy, of using the right word and **only** the right word .

What is condensation?

To make a body (in this case, of writing) more dense or compact. A condensed novel or story has only the essential skeleton of the original. A condenser cannot claim any work of another writer as his own. The original author remains the owner of the work and his name should be stated as the author along with the name of the condenser.

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ONTARIO		
Brantford—CKPC	10:15 p.m.	1380
Cornwall—CJSS	9:00 a.m.	1220
Ft. Frances—CFOB	10:30 a.m.	800
Hamilton—CKOC	7:00 a.m.	1150
Kingston—CKLC	10:05 a.m.	1380
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St. Cathar.—CHSC	8:30 a.m.	1220
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QUEBEC		
Montreal (Verdun)—CKVL	8:30 a.m.	850
NOVA SCOTIA		
Halifax—CJCH	9:00 a.m.	920
Kentville—CKEN	7:05 p.m.	1350
Middleton—CKAD	7:05 p.m.	1490
Sydney—CJCB	10.15 a.m.	1270
Windsor—CFAB	7:05 p.m.	1450

RAPPORT UIT OTTAWA

HOE BESLISSINGEN GEMAAKT WORDEN

door NORMAN CAMPBELL,
Parliamentary Press Gallery.

(Canadian Scene) — Een groot aantal beslissingen die door kabinetscommissies worden gemaakt worden van kracht zonder in een kabinetsvergadering besproken te zijn. Dat betekent niet dat de ministers geen bezwaren tegen bepaalde beslissingen kunnen inbrengen. Als een minister er echter op staat dat een bepaalde beslissing in het Kabinet besproken wordt, dan dient hij die wens kenbaar te maken. Doet hij dat niet dan worden de genomen beslissingen zonder meer van kracht.

De uitbreiding van dit commissie-systeem is al begonnen tijdens het regime van Lester Pearson, en is onder Eerste Minister Pierre Trudeau ten volle tot bloei gekomen. Het systeem is onlangs besproken door Marc Lalonde, chef secretaris van de Eerste Minister en hoofd van 't PMO (prime minister's office), en door Gordon Robertson, secretaris van het PCO (Privy Council Office). De ontwikkeling van het systeem heeft geleid tot een reductie van bijna 50% in het aantal vergaderingen van het kabinet. In de twaalf maanden voorafgaande aan 30 juni 1967 werden er 139 kabinetsvergaderingen gehouden. In een recente periode van 12 maanden werden er slechts 75 dergelijke vergaderingen gehouden. Het aantal commissie-vergaderingen steeg echter van 120 tot 311.

Iedere minister heeft het recht elke willekeurige commissievergadering bij te wonen. Velen doen dat dan ook als er op de agenda een onderwerp voorkomt dat hun belangstelling heeft. Er is op deze regeling één uitzondering. De heer Pearson heeft indertijd een kabinetscommissie "on Priorities and Planning" in 't leven geroepen. De heer Trudeau heeft het aantal leden van deze commissie gelimiteerd, en andere ministers kunnen vergaderingen van deze commissie alleen op uitnodiging bijwonen.

De heer Trudeau heeft ook nog een andere wijziging aangebracht. In Pearson's tijd konden de commissies alleen maar voorstellen doen. Ze konden geen besluiten nemen. Nu komen op een bijlage van de agenda van de kabinetsvergaderingen de beslissingen voor, die door de commissies zijn genomen. Iedere minister heeft het recht om een bepaalde beslissing tijdens de vergadering van het kabinet in discussie te brengen. Doet hij dat niet, dan worden de commissie-besluiten zonder meer kabinetsbeslissingen.

De heer Robertson zegt dat het onjuist is om het "planning committee" een soort "inner cabinet" te noemen. De beslissingen van de commissies kunnen nl. niet van kracht worden als het kabinet zich er niet mee verenigd. Het is echter wel zo dat het prestige van de commissies het bijna vanzelfsprekend maakt dat de beslissingen worden geaccepteerd.

De heer Lalonde merkte op dat sommige Canadezen zich afvragen of ons Canadese parlementaire systeem niet langzaam maar zeker aan het overgaan is in een presidents-systeem. Hij zei daarop — wellicht als een grap — dat dit zou betekenen dat de bevoegdheden van de Eerste Minister verminderd zouden worden. Hij ging voort met te zeggen dat de suggestie dat de heer Trudeau geprobeerd zou hebben de invloed van het Parlement te verkleinen onhoudbaar is. Oppositie sprekers beweren dat dit inderdaad zo is; dat het overhevelen van werk naar commissies, de limitatie van openbare debatten en het sluiten van debatten zoals dit de laatste tijd meerdere malen is gebeurd, het Parlement minder kans geven invloed uit te oefenen op de totstandkoming van Wetgeving.

De heer Lalonde besloot zijn speech met de volgende voorspellingen: 1) De Eerste Minister zal ongetwijfeld zijn eminente positie in het regeringsapparaat behouden door de grote drang naar gecentraliseerde planning, co-ordinatie en controle. Dit houdt echter niet in dat de autoriteit van het Parlement gevaar loopt, aangezien de Eerste Minister in laatste instantie immers verantwoording verschuldigd is aan het Lagerhuis. Dit maakt een zg. de facto presidentschap onmogelijk. 2) De uitmuntende positie van de Eerste Minister als nationaal leider zal worden gehandhaafd. Het phenomenon van "verpersoonlijkte" politiek heeft voet aan de grond gekregen in Canada. 3) Het contact van de Eerste Minister met het publiek zal blijven toenemen. 4) De bevoegdheden en de invloed van de Eerste Minister zullen niet leiden tot een verkleining van de rol van het Kabinet of van het Parlement. 5) Om de uitgebreide taak van de Eerste Minister naar behoren te kunnen uitvoeren dient een persoonlijk kantoor met voldoende mensen te worden gehandhaafd.

Garlic is goed voor U

Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloedsomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen.

Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben mijoenen mensen Garlic gebruikt als een gezondheids-middel, vertrouwend in de genezende en versterkende werking. Help uzelf sterk en gezond te voelen. Kook een pakje Adams Garlic Pearles vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.

NEVADA BREIWOL

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IN ZIJN ARM DE LAMMEREN

Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren, en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestadig ontplooit om tot volle bloei te komen; doch het weent niet "om bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan."

Door
CORNELIUS LAMBREGTSE

(25)

Maria heeft de wacht gehouden bij de pan melk op de kachel. Als die begint te koken, giet ze er de opgeloste chocolade in. Ze laat de bruine vloeistof nogmaals even aan de kook komen, en schuift dan de pan van het deksel. Moeder zegt: Fransje, jie mag de scheutel smoutebollen aelen.

Fransje draaft naar de spinne en komt met de volgetaste schotel terug. Hij heeft nog weinig trek, maar die oliebollen zien er zo aanlokkelijk uit dat hij de verzoeking niet weerstaan kan er een te nemen. Met de pollepel schept Maria elk een kop vol van het dampende bruine vocht. Den uze is gevuld met de heerlijke geur.

Toe, schik mae bie, nodigt Moeder Verplanke uit. Allen zitten gezellig in een kring om de tafel.

Nog eventjes wachten om te drienken, oor guust, waarschuwt Moeder. 't Is ièt!

Fransje blaast over de rand van zijn kroes. Er vormt zich een dun velletje op zijn melk. Telkens als hij opnieuw blaast, vliegen er een heleboel plooitjes in, die hem doen denken aan Verplanke's lachrimpeltjes. Even slaat hij zijn ogen op, terwijl zijn hoofd boven de melk hangt, om zijn vergelijking te toetsen. Verplanke's ogen ontmoetten de zijne en lachen hem vriendelijk toe. Fransje lacht verlegen terug. Hij gevoelt zich sterk aangetrokken tot de vriendelijke man.

Daar dit geen gewone maaltijd is, heeft Vader niet gebeden, maar als allen genoeg hebben, en Verplanke beslist weigert op Moeders aandringen er nog een te nemen, daar de schotel nog steeds niet leeg is, stelt Vader voor dat ze maar eens een hoofdstuk uit de bijbel moesten lezen. Fransje mag de bijbel halen, en Vader leest Psalm 90, omdat hij dat een gepast hoofdstuk acht om het jaar mee te eindigen.

Tijdens het lezen rollen er geregeld tranen over Verplanke's wangen, maar het geeft Fransje geen onbehaaglijk gevoel. Onbewust voelt hij aan dat dit geen tranen van droefheid zijn, want Verplanke maakt heel niet de indruk een somber iemand te zijn.

Na het lezen stelt Maria voor dat ze samen Uren, dagen, maanden, jaren eens moesten zingen, en ofschoon dat een gezang is, heeft noch Vader, noch Verplanke, enig bezwaar. De laatste zingt lustig en op luide toon mee.

Nu vraagt Vader of Verplanke nog een zegentje wil vragen. Fransje, die dit verwacht had, vouwt alvast zijn handen. Verplanke maakt echter bezwaar, en stelt voor dat Vader het deze keer doet. Maar daar wil Vader niet van horen, en dan geeft Verplanke toe. Zijn stem trilt zo nu en dan bewogen. Niettegenstaande dat zijn gebed vele geijkte termen en stereotype uitdrukkinegn bevat, omdat die in hun kerkelijke kring gangbaar zijn, spreekt er niettemin een innigheid uit die zelfs de guust niet ontgaat.

Na het danken staat hij meteen op om naar huis te gaan. Ofschoon Moeder zegt: Allee, wat jacht! laat hij zich niet overhalen nog wat langer te blijven. Hij neemt afscheid door allen een hand te geven. Fransje is naar gewoonte het laatst, en voor Verplanke een grapje kan maken, zegt Fransje: A'k wee es tjoeskjes ae, dan krieg jie der ok ièn van me — den grossen die a'k ae. Daar moet Verplanke om lachen. Hij antwoordt: Da's maer een goeien, oor Fransje. Ji ebin een beste jongen. Dan vertrekt hij.

Noe gauw nae baede, guust, zegt Moeder. 't Is à bienae tien uren.

De volgende morgen is het weer gezellig in den uze. De kinderen hebben beurtlings hun ouders en elkaar een gezegend nieuwjaar toegewenst, behalve Fransje, die de gebruikelijke woorden nog niet kent. Maar nu hij die telkens hoort herhalen, vraagt hij ongeduldig aan Wantje: Wat zaaien julder noe toch aalmae tegen mekaren? Wat is dat voe vaesje?

Och, joan, dat is gin vaesje. Dat is nieuwjaer wensen.

Ja, mae wat zaen je dan?

Wantje is maar al te bereidwillig hem in de geheimen van de grotemensenwereld in te leiden, en zegt: Ièst geef je mekaren een and, en dan mô-je zaen: 'k Wens je vee zegen in 't nieuwe jaer, mie all wat a-je noadig eit, de zegen en de gezondheid.

Ze laat hem elke zinsnede drie maal nazeggen, tot hij de hele wens kent. Triomfantelijk loopt hij naar Moeder om zijn kennis te luchten. Hij geeft haar een hand en zegt zijn versje op. Moeder zegt: Jie bin a zô es een groat jonkskje. Weet je wè da-je agauw vier jaer wordt? Vandaege is 't den ièsten jannewari, en den lessen van deze maend wor jie veir jaer, amme 't beleven meugen.

Fransje kijkt haar met stralende ogen aan. Oevee nachjes mô'k dan nog slaepen? wil hij weten.

O, nog een ièlen ôop, antwoordt Moeder. Nog dertig. Mae die bin zoa om. Die bin om voe a-je'r erg in eit.

Fransje danst heen en weer door den uze. Al gauw is hij vier jaar, en dan is hij al bijna groot!

Mag ik dan ok agauw nae de schole? vraagt hij. Maar Moeder zegt dat dit nog een heel jaar en dan nog een half jaar duurt. Dan mot et ièst wee Kessemisse en nieuwjaer ewist aen, en dan mô-je nog es verjaeren. En a't dan wee meie is, dan mag jie ok nae de schole.

Dat komt Fransje als een verschrikkelijk lange tijd voor. Maar hij troost zich met de gedachte dat hij binnenkort in elk geval een grote stap nader tot zijn doel komt. Want als je al vier jaar bent, dan ben je al bijna groot!

Er is de hele morgen geloop van buren en kennissen in den uze. De koffiepot staat gereed op de kachel. Telkens als hij leeg is, zet Maria een nieuwe pot op. Er staat ook een doos spekulaasjes op de tafel, waar Moeder er elke bezoeker twee uit laat nemen. Fransje heeft er reeds twee gehad, maar hij zeurt om nog een koekje. Moeder zegt dat hij dan vanmiddag geen petaten kan eten, iets dat Fransje helemaal niet als een teleurstelling kan beschouwen. Als hij blijft zeuren, geeft ze hem tenslotte de stukjes van een gebroken spekulaasje. Maar ze maakt met haar ogen duidelijk dat de maat nu vol is.

Een kennis uit de stationsbuurt komt vertellen dat zijn vrouw vannacht bevallen is van een welgeschapen jonge dochter. De opmerking wordt gemaakt dat dit een prachtig nieuwjaarsgeschenk is.

Fransje, die voor het raam zit, ziet de postbode op zijn fiets naar achter komen. Even later wordt de klink van de deur opgelicht en een stem roept: Post!

Maria gaat naar achter om de post in ontvangst te nemen. Ze komt terug met een handvol prentbriefkaarten, wat gewone briefkaarten, en een paar brieven. Vlug laat ze haar ogen over de afzenders gaan, en met een rood gezicht steekt ze snel twee kaarten tussen haar doek en beuk. De brieven geeft ze aan Vader. Hardop leest ze van wie de briefkaarten en prentbriefkaarten zijn. Dan zegt ze verwonderd: Afzender: C. de Visser en Familie, Maatje en Leentje. Wien in de wêreld is dat noe? Die is zeker nie voe oans. De post za wè verkièrd ewist aen.

Maar dan kijkt ze naar het adres en leest: Aan den Jongenheer Fransje Weststrate, p/a dhr. Marinus Weststrate, Hoofdweg. Haar ogen kijken verbaasd naar Fransje. Ze zegt: Die kaarte is voe joe, Fransje. Van Kees de Visser. Der stae ok nog wat op eschreven. Oar mae . . . .

Maar Fransje, die toch al heeft zitten popelen om die bontgekleurde kaarten eens van dichtbij te mogen bekijken, roept op hoge toon: Die is voe mien! Die is voe mien! Meria, laoe me 'n es zien! Hij springt van de bank en rukt de kaart uit Maria's hand. Hij kijkt met grote ogen naar de glimmende voorkant. Daarop staat een winterlandschap met een bloedrode zinkende zon en goudomrande wolken boven sneeuwbedekte dennebomen langs een kronkelende beek. Op de voorgrond staat een hert met hoog gewei op de opgeheven kop. Die heeft ook al gouden vlekjes op zijn wollige bruine vacht.

Fransje is in de bovenste wolken. Geen der andere guust is het voorrecht beschoren zomaar een kaart over de post te ontvangen. Hij is zo luidruchtig dat Vader even verstoord opkijkt van de brieven die hij aan het openmaken is. Die zijn van zijn broers, die ergens in Holland politie agent zijn, en hij is benieuwd hoe die het maken.

Maar Moeder moet dan toch eerst Fransje's prachtige kaart even bekijken. Als zij er voldoende bewondernig voor uitgedrukt heeft, mogen de andere guust er even naar kijken. Maar Fransje geeft de kaart niet uit zijn handen, en Wantje, die hevig jaloers is, wil er daarom nauwelijks naar kijken. Maar dan zegt Maria: Mae Fransje, dae stae nog wat op vanachter. En dat ei-je nog ginièns elezen. IerIer, geef die kaarte mae es an mien, dan zà ik et es voe je lezen.

Onwillig geeft Fransje de kaart over, en Maria leest:

Beste Fransje. Wij wenschen U een gelukkig Nieuwjaar. Wanneer komt U ons weer eens opzoeken? Wij hebben U in zoo'n langen tijd niet gezien. Wij hebben deze kaart speciaal voor U uitgezocht, omdat er zulke mooie kerstbomen op staan. Hoe vindt U die? Hart. gr. van ons allen. Afzender: C. de Visser en Fam. Leentje en Maatje.

Moeder heeft aandachtig staan luisteren. Ze is opnieuw gevleid met de belangstelling van die mensen voor hun kind. Maar Fransje roept: Ik bin der gisteren pas ewist! Toen aen ze me toch zeker ezien!

Ja, mae die kaarte aen ze ièrgisteren a estierd, legt Maria uit. Dat kan Fransje echter niet goed uit elkander houden. Niettemin is hij uitermate blij met die kaart. Hij vraagt aan Moeder of hij hem op de schouwe mag zetten, zodat iedereen hem kan zien. Hij mag dan de betekenis van nieuwjaar niet ten volle begrijpen, maar het is in elk geval zeer zeker een dag van grote vreugde.

(Wordt vervolgd)

Deze roman is in boekvorm verschenen bij Uitgeverij T. Wever in Franeker. Het verhaal verschijnt als feuilleton in ons blad met toestemming van de uitgever.

ONS VOORLAND

Vroeger werd door de oudere mensen veel meer over de hemel gesproken dan door de jongere generatie. Daar is de laatste tijd een opvallende verandering in gekomen. Speciaal bij hen die bekend staan als de "Jesus Freaks" of de "Jesus Revolution" is de aandacht sterk op de hemel gericht. De jongere mensen verwachten dat de hemel veel dichterbij is dan wij beseffen.

Nu is het zo, dat als wij iemand naar het graf dragen, wij elkaar troosten met de wetenschap dat hij of zij nu in de hemel is. Maar een duidelijke definitie van de hemel hebben wij maar nawelijks.

Sinds ons begrip van ruimte en ruimtevaart drastisch is veranderd, is ook de hemel in een ander licht komen te staan. Zo heeft Dr. Irvin Moon van het Moody Institute of Science kortgeleden gezegd, dat het wetenschappelijk mogelijk is, dat ik naar de hemel ga zonder ook maar een centimeter te bewegen. Het enige, wat ik volgens Dr. Moon moet doen, is van frequentie veranderen. Je denkt dan ongemerkt aan wat de apostel Paulus aan de kerk van Thessalonica schreef, dat wij veranderd zullen worden in een moment, in een oogopslag.

Wat hier verder wetenschappelijk ook van te zeggen moge zijn, er is geen plaats voor enige twijfel, dat de hemel een plaats is. Geen staat of toestand, maar een plaats. Trouwens de Heiland zelf liet daar geen onzeker geluid over horen. Hij zei, dat Hij heenging om ons een plaats te bereiden. (Joh. 14:2)

Maar wat voor een plaats? Wat hebben wij daar te doen? Toen een zondagsschool-onderwijzer zijn kinderen vertelde, dat wij in de hemel al maar zullen zingen, was (de enige voor de hand liggende) reactie van die jongens, dat dit "pretty boring" was.

Wat de hemel ook moge zijn, het is in ieder geval niet een plaats waar je van verveling niet weet wat je moet doen. Evenmin is het een plaats van uitgeleefde mensen. Het is veeleer een plaats waar de energie geen grenzen kent, waar de vreugde geen belemmering ziet, waar geluk, echt geluk, aan geen enkele band of begrenzing gebonden is.

Dr. Leighton Ford van de Billy Graham Evangelistic Association merkte onlangs op. "De hemel is niet een plaats waar we niets zitten te doen. De bijbel suggereert dat de hemel een plaats zal zijn van dynamische, scheppende en onvermoeide activiteit. God heeft er werk voor ons, maar zonder moeite en vermoeidheid. In de hemel zullen al onze scheppende krachten hun bestemming vinden als wij deze in aanbidding aan God opofferen. In de hemel wordt ons gelegenheid geboden al die niet uitgedrukte scheppende aandrang te benutten, of dat nu schilderen, schrijven of zingen is. Denk aan de meest vreugdevolle momenten in uw leven en neem daar dan de droefheid uit die er is zodra wij ons realizeren hoe vluchtig hier onze genoegens zijn. Maar voeg er aan toe, de volledige aanwezigheid van God. Vermenigvuldig dit dan met eeuwigheid, dan hebt u wat de hemel is."

Ondanks het feit, dat deze omschrijving misschien dicht bij de werkelijkheid komt, is het toch geen omschrijving van wat de hemel werkelijk is. Trouwens de bijbel zegt zelf, dat het een geheim is. En dat geheim is zo ontzaggelijk mooi, zo enorm rijk, dat wij er geen woorden voor hebben. Paulus zei, dat geen oog het heeft gezien (en de mensen hebben al heel wat gezien) en dat geen oor het heeft gehoord (en wat hebben de mensen al niet kunnen beluisteren?) en wat niet in het hart van enig mens is opgekomen (niet in het hart van e n i g mens), dat is het wat God bereid heeft voor hen, die Hem liefhebben. (1 Cor. 2:9)

Dat is ons voorland.

D.F.

Vrede

Er is een man om het leven gekomen
in de velden van Vietnam,
toen de dood loodrecht naar beneden kwam,
terwijl hij van de vrede lag te dromen.

Er is een neger omgekomen
— door blanken neergeslagen —
omdat hij vrijheid durfde vragen
en van de vrede slechts kon dromen.

Er is een bom tot ontploffing gebracht
voor de wetenschap, een proefneming
op de weg naar vernietiging
en toch droomde ik van vrede vannacht.

Toen is van de hemel een duif gekomen,
een witte vogel, die — bijna dood —
my deze laatste woorden bood:
"Vrede is alleen om van te dromen."

Jan Lieske.

$247 Retour Toronto - Amsterdam

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Besluiten Nederlandse Gereformeerde Synode

Ten aanzien van de theologische conceptie van prof. dr. H. M. Kuitert en het bezwaarschrift tegen een publicatie van drs. Tj. Baarda heeft de synode van de Geref. Kerken in Nederland het volgende besloten:

De synode heeft kennis genomen van

de nota van deputaten voor de oefening van het verband met de theologische faculteit van de Vrije Universiteit inzake dr. H. M. Kuitert.

De synode spreekt uit:

dat de theologische conceptie van dr. Kuitert aangaande een consequentie horizontalisering van het geloof en aangaande het latente koninkrijk als vrucht van het anonieme belofte-woord de vraag oproept of deze conceptie geen correctie en verdieping behoeft omdat zij, zoals het in de nota van deputaten is weergegeven, niet voldoende tot uitdrukking doet komen de onvergelijkelijke meerwaarde van Gods heil in Jezus Christus onze Heer.

De synode besluit:

a. Aan deputaten op te dragen met dr. Kuitert de vraag door te spreken hoe de relatie ligt tussen zijn gedachten en het belijden der kerk. Onder meer dienen de volgende punten te worden bsproken:
   1. De humaniteit als uiting van het volle heilshandelen Gods.
   2. De realisering van het koninkrijk Gods binnen de aardse werkelijkheid.

b. Aan de theologische faculteit van de Vrije Universiteit te verzoeken aan dit gesprek deel te nemen, teneinde tezamen in de eenheid van het geloof tot groter klaarheid ten aanzien van de betreffende voor de kerk zo uiterst belangrijke vragen te komen.

c. Aan de synodeleden, die dit wensen, gelegenheid te geven hun bijdrage bij deputaten in te dienen.

d. Aan deputaten op te dragen, ten behoeve van een voortgezette zitting van deze synode, van dit gesprek tijdig verslag te doen.

e. 1. Een commissie te benoemen die een overzicht geeft voor de gemeente van datgene wat in de besprekingen ter synode aan de orde is geweest, en dit, na overleg met het moderamer, te doen publiceren.
   2. De kerken en kerkleden te verzoeken de verdere besprekingen met vertrouwen en voorbede te begeleiden.
   3. Er bij de kerken en kerkleden op aan te dringen allen die in het voortgezette gesprek betrokken zijn als broeder in Christus te aanvaarden en te bejegenen.

De synode heeft kennis genomen van

de nota van deputaten voor de oefening van het verband met de theologische faculteit van de Vrije Universiteit en een aanvullende nota van deputaat dr. B. Wentsel, betreffende het bezwaarschrift van ds. H. J. Hegger tegen uitlatingen van drs. Tj. Baarda in diens geschrift "De betrouwbaarheid van de Evangeliën" en het maandblad "Schrift" van december 1970, waarin hij tevens deputaten verzoekt drs. Baarda te overtuigen dat zijn opvattingen in strijd zijn met de bijbel en de belijdenis.

De synode overweegt

dat in het herderlijk schrijven "Geen ander fundament" reeds belangrijke uitspraken over het gezag en de betrouwbaarheid der Heilige Schrift zijn gedaan.

De synode spreekt uit:

a. zij ziet geen reden om aan te nemen dat drs. Baarda zich op de door ds. Hegger aangevochten punten buiten de grenzen van de belijdenis der kerk zou hebben begeven;

b. zij meent evenwel, dat het bij de achtergronden van de hier aan de orde zijnde zaken gaat om kwesties, die in het gesprek van deputaten met de hoogleraren van de theologische faculteit van de Vrije Universiteit aan de orde dienen te blijven.

De synode besluit:

1. aan de deputaten voor de oefening van het verband met de theologische faculteit van de Vrije Universiteit op te dragen aan het verzoek van ds. H. J. Hegger niet te voldoen;
2. de deputaten tevens op te dragen het gesprek over de genoemde achtergronden voort te zetten en zo enigszins mogelijk op een voortgezette zitting daarover te rapporteren;
3. van het gehele besluit mededeling te doen aan deputaten voor de oefening van het verband met de theologische faculteit van de Vrije Universiteit, aan ds. H. J. Hegger en drs. Tj. Baarda onder toezending van het rapport.

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Lezers Schrijven

SCHOONHEID EN ZONDE

"Hoe groot zijn Here Uw werken." "De hemelen vertellen Gods eer en het uitspansel Zijner handen werk."

Mijn vrouw en ik hebben zich meermalen deze woorden herinnerd op onze tochten door Canada en de USA. Van de wijde prairies komt men te midden van de majestueuze met sneeuw bedekte bergen van British Columbia, Washington, Idaho en Wyoming. Deze laatste staat in het bijzonder heeft schitterende parken, waarvan vooral het Yellowstone Park bekendheid geniet. Komt men vandaar door Colorado, dan wordt men getroffen door de bruisende Colorado rivier, die het Grand Canyon heeft uitgeslepen, wat op sommige plaatsen een mijl diep is.

Daarnaast zijn wij vaak ook gegaan door de hete, droge desserts van Arizona, New Mexico en Mexico. Maar telkens trof ons de verandering van landschap, in aanzijn geroepen door de almacht van onze Hemelse Vader. Daarentegen ontmoet men de schrille tegenstelling, als men ziet wat mensen er van maken in de armoedige streken van Alabama, Mississippi en de Carolina's.

Sterk tot de verbeelding spreken de groene valleien en gele graanvelden tegen de bruinrode berghellingen in staten zoals Nevada en Utah, de laatste staat vooral bekend door de Mormonen. Regering en handel in de hoofdstad Salt Lake City zijn hoofdzakelijk in handen van de Mormonen.

Eens hebben wij een trip gemaakt langs de Golf van Mexico met zijn blauwe water en witte stranden. Het was prachtig, maar in Mexico wordt men teveel in beslag genomen door de taal. Als men geen Spaans kent, moet hij beslist het boekje "Say it in Spanish" kopen.

In Arizona en New Mexico kan het heet en droog zijn met een temperatuur die soms tot 115 degrees stijgt. Niettemin schijnt het een ideaal oord te zijn voor lijders aan asthma en rheumatiek.

Texas levert weer een geheel ander beeld met zijn ranches van soms wel duizend acres. Men zegt dat dit de rijkste staat in de USA is, althans dat er de meeste millionairs wonen.

Reizen is daarom zo aantrekkelijk, omdat het een mens de veelvuldige schoonheid van het schepping doet zien, maar tevens het verwoestende van de zonde. Enerzijds zegt men: "Hoe groot zijn Uw werken, Here," maar anderzijds is het zo duidelijk dat dezelfde schepping door de zonde is bezoedeld.

G. Oegema.

Whitby, Ont.

•

EEN ROOD POTLOOD

Het is reeds lang geleden, dat wat er in Genesis staat over de schepping, mijn gedachten bezig hield. Het trof me, dat de bijbel zegt, dat de Geest Gods over de wateren zweefde. Ik wilde meer van die Geest weten en daarom streepte ik met een rood potlood telkens het woord Geest aan als ik het tegenkwam. Tot mijn verwondering moest ik dat vaak doen.

In Lukas 1:35a staat, dat de Heilige Geest over Maria komen zou en dat de kracht des Allerhoogste haar overschaduwen zou. Dan lees ik dat de Geest, die heilig is, het dode tot leven brengt (dus zoals het in de beginne was). Dan weer dat de Heer de Geest is en waar de Geest des Heren is daar is vrijheid. Het was inderdaad een feest zo vaak als ik mijn rode potlood moest gebruiken.

Jarenlang was ik er blind voor. Ik geloofde wel. In Holland was ik gereformeerd en in Canada Christian Reformed. Wat moest ik nog meer? Tot ik ontdekte, dat een mens een nieuw schepsel worden moet door de Heilige Geest.

Het doet me pijn, dat niet beleefd wordt dat Jezus Christus Dezelfde is gisteren, heden en in eeuwigheid. Kortgeleden werd in een kerkblad de dwaasheid geschreven, dat de Samaritanen in Handelingen 8 het ware geloof niet hadden, voordat Petrus en Johannes waren gekomen, want Simon de tovenaar "geloofde"! Omdat die man een huichelaar was zou de rest ook wel zo geweest zijn. Als we zo de kerkmensen eens zouden bezien. Daar kunnen ook wel een of twee tussen zijn, die niet bekeerd zijn.

Het is eigenlijk treurig, als wij weten, dat wij onze naasten moeten liefhebben, wij vaak met onze geloofsgenoten zo onbijbels handelen.

Als wij de Geest in ons laten werken, dan is het geloofsvuur niet meer te blussen. Wat zal dát een feest zijn, als wij allen met open ogen door het leven mogen gaan. Ook ik was heel lang blind, maar nu mag ik zien.

Julius K. Baak.

Surrey, B.C.

VAN ANDERE DRUKPERSEN

Friezen en Negers

Zelf heeft hij het gezegd, prof. Fridsma, komende uit Grand Rapids naar ons gewest, dat wij hier als Friezen de negers zijn van Nederland en behoefte hebben aan een dr. Maarten Luther King, die ons aanvoert bij onze strijd tegen de apartheid. Het zal wel uitlopen op protestmarsen en sitdownstakingen, om aan ons recht te komen. Wij zijn, althans volgens prof. Fridsma, de achteruitgezette en ontrechte groep, zoals de negers in Amerika.

Nu is het gemakkelijker, te zeggen, wie tot de negers in Amerika gerekend worden, dan om te bepalen, wie tot de Friezen moeten worden geteld. Zijn zij het, die in Friesland zijn geboren? Zijn het degenen die wonen binnen de grenzen der provincie? Of de personen, die de Friese taal in woord en geschrift beheersen?

Prof. Fridsma zal er geen bezwaar tegen hebben, als wij het begrip Fries wat ruim nemen. In Amerika wordt iemand soms ook eerder tot de negers gerekend, dan hij zelf had gehoopt.

Laten we eerst nagaan, hoe de 'negers' er in Nederland momenteel voorstaan. Wanneer hier 'neger' tussen aanhalingstekens staat, wordt er een Fries mee bedoeld.

Welnu, momenteel is een 'neger' president-directeur van de Nederlandse Bank. De ministers van economische- en van sociale zaken spelen samen een grote rol op het gebied van het loon- en prijsbeleid, en — beiden zijn zij 'negers'. Het percentage 'negers' in de Nederlandse Staten-Generaal, in de Eerste en Tweede Kamer, is ongeveer tweemaal zo hoog, als men zou verwachten op grond van het bevolkingspercentage van de Nederlandse 'negers'. Rotterdam is verreweg de grootste wereldhaven, ook groter dan dat gigantische wereldbedrijf, zo-New York, en de directeur van als er nergens ter wereld een tweede is, is een 'neger', die zelfs in een interview heeft verklaard, dat hij zich nog altijd in de eerste plaats 'neger' voelt en dan pas Nederlander. De voorzitter van de Wereldomroep, de omroep, die Nederland over de gehele wereld presenteert, is een 'neger', evenals de directeur van dat bedrijf.

In Kampen hebben de Gereformeerde Kerken een Theologische Hogeschool, die een zusterinrichting heeft in Grand Rapids, aan prof. Fridsma wel bekend. Die Hogeschool in Kampen heeft een 'neger' als voorzitter van curatoren en een andere 'neger' als secretaris, en er is pas weer een 'neger' tot hoogleraar benoemd, die men in Australië heeft opgespoord.

Trouwens, bij het gehele maatschappelijk onderwijs in Nederland is het aantal 'negers' opvallend groot.

Of, om de vergelijking met de negers in Amerika nu maar te laten voor wat zij is, Friezen zijn in Nederland wettelijk èn maatschappelijk geheel van gelijken rechte als de andere burgers van Nederland. Hoe ver zijn de negers in Amerika dáárvan verwijderd!

Uit: Fries Dagblad.

Aankondiging van een nieuwe genezende stof: Slinkt Aambeien

Exclusieve genezende stof heeft bewezen dat het aambeien slinkt en beschadigd weefsel heelt.

Een vermaard onderzoekinstituut heeft een unieke genezende stof ontdekt met de eigenschap om aambeien pijnloos te doen slinken.
Het verlicht het jeuken en ongemak in minuten en versnelt het genezen van het beschadigde en ontstoken weefsel.
In geval op geval, terwijl het zachtjes de pijn verlicht, vond feitelijk vermindering (slinking) plaats.
Het meest belangrijke van alles — de resultaten waren zo grondig dat deze verbetering over een periode van vele maanden bleef gehandhaafd.
Dit werd bereikt met een nieuwe genezende stof (Bio-Dyne) dat snel beschadigde cellen helpt genezen en de groei van nieuw weefsel bevordert.
Thans wordt Bio-Dyne aangeboden in zalf en zetpil vorm genaamd Preparation H. Vraag er naar bij alle apotheken. Voldoening of U krijgt Uw geld terug.

(Adv.)

CHRISTIAN DRAMA IN ACTION

Mr. Charles M. Tanner, an elder of the local Presbyterian Church in California had a problem. For some years Mr. Tanner had written and directed a number of plays in his church and now the demand was increasing. The problem Mr. Tanner faced was "Do I say No and limit this effective witness or do I take the plunge and go into Church drama full time?" In September the first production of **Christian Dynamics** was presented by the **Covenant Players**.

The term **Christian Dynamics** was chosen because "We see Christianity as a dynamic force demanding the very best that is in us at all times. **Christian Dynamics** is the challenge to people to live up to their beliefs."

The players (actors) are all members of the **Covenant Players**, an international repertory theatre that "exists to serve, and, in the most positive sense of **The Word**, to communicate the challenge of Christianity."

The players are divided into units — 4-6 members — which tour the U.S. and Canada. The unit will perform anywhere and at any time — churches, schools, corridors, or, as happened in Kitchener last November, in a garage while the mechanics were eating. They need only room to move. They use no lights, make-up costumes, or elaborate props. Through their acting they set the the scene and create character.

In their nine years of existence **The Covenant Players** have 60,000 performances of their 300 original plays to their credit.

The plays range from one minute skits to 45-minute "heavy" plays. Most of the plays are humorous or satirical comments on the Christians of the 1970's. "If your church or society would like to present a theme or a problem, write and tell them that you would like them to focus on evangelization or stewardship, or Christian service or the use of drugs." Don MacLeod, the leader of the David Unit turing Ontario writes that if he has no plays on a requested subject he will get them.

Having worked with these people for a week, I am impressed with their desire to witness for Christ, by what they accomplish, by how effectively they communicate. Some of their plays are subtle, some are obvious. Some of the plays are unusual but on reflection you do see that they have a valid point. Some of their plays do shock you into thinking. That is not to say that their plays are philosophical or intellectual. Humour is their mainstay and sometimes it is good for us to laugh at ourselves.

Their performances at Hamilton District High School and for the Jarvis Y.P.S. have proven to be successful — entertaining and provocative.

The David Unit of **The Covenant Players** will be touring Ontario from Jan. 23 to May 28. Their fee is a free will offering with a minimum guarantee of $85 or a flat fee of $100. However, their fee is very flexible for smaller groups, drama workshops, or weekend conferences, or if the sponsoring society beds and boards them.

For information concerning the Ontario tour write Rev. Gerry Cooke, 217 St. George St., Toronto, 416-922-5163 or Mr. Mel Huizinga, 22 East 23rd St., Hamilton 53, Ont.

For other areas in Canada write Covenant Productions, 18075 Ventura Boulevard, Encino, California 91316.

For an evening of enjoyable Christian entertainment I can recommend **The Covenant Players** highly.

Mel Huizinga.

ESKIMO CARVING BY KINGALIK, Baker Lake, illustrates why the primitive, honest directness of the Eskimos' art forms have charmed the world's galleries, museums, art collectors and the public.

(Globe and Mail Photo)

THIS IS CANADA

by Val Oliva *

Medic-Alert is an international group of non-profit organizations dedicated to the protection of people with hidden medical problems who might require special first aid under emergency conditions. In Canada, their engraved metal Aesculopius bracelets are worn by over 60,000 persons who suffer from any one of 200 conditions ranging from epilepsy to diabetes, arthritis or allergies.

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* * *

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Applications for this service can be made through any Legal Aid office listed in your telephone directory, through any lawyer in the province or duty counsel in the courts. A field worker is assigned to examine the applicant's income, assets and expenses. The applicant pays only as much as he is able to; Legal Aid covers the rest. In some cases, the service is free.

If your lawyer does not participate in this plan, Legal Aid can supply a list of those who do. Your consulate can give you names of lawyers in your area who speak your language.

* * *

Most Canadian schools provide free health services aimed at preventing a variety of physical ailments among school children. Many have full time public health nurses in attendance. Some have visiting doctors, mainly to help children of recent immigrants who are not yet covered by medical insurance. Free dental treatment is sometimes available through the local health department.

Each year, the pupils' hearing, eyes and teeth are examined. In some grades, pupils are tested for tuberculosis and heart conditions. Parents are advised if treatment is needed. Free immunization is also offered to control communicable diseases like diphtheria, tetanus, poliomyelitis, smallpox and measles. A parent's consent is required before a child can be given this protection, so a card is sent home with the pupil for the parent's signature.

Schools organize their health services to fit the needs of their particular community. Complete information as to the type of service available can be obtained from the school office.

* Val Oliva was born in Riga, Latvia, and came to Canada from Germany in 1949. She is married to Frank Oliva, a Toronto businessman, who left his home city of Reggio, Calabria, Italy, in 1953 to settle in Canada. **This Is Canada**, a column of information and helpful hints, will be a regular feature in Canadian Scene.

TIMELY ADVICE

If you are impatient, sit down quietly and talk with Job.

If you are just a little headstrong, see Moses.

If you are getting weak-kneed, take a good look at Elijah.

If there is no song in your heart, listen to David.

If you are a policy man, read Daniel.

If you are getting sordid, spend a while with Isaiah.

If you feel chilly, get the beloved disciple to put his arms around you.

If your faith is weak, read Paul.

If you are getting lazy, watch James.

If you are losing sight of the future, climb up the stairs of Revelation and get a glimpse of the promised land.

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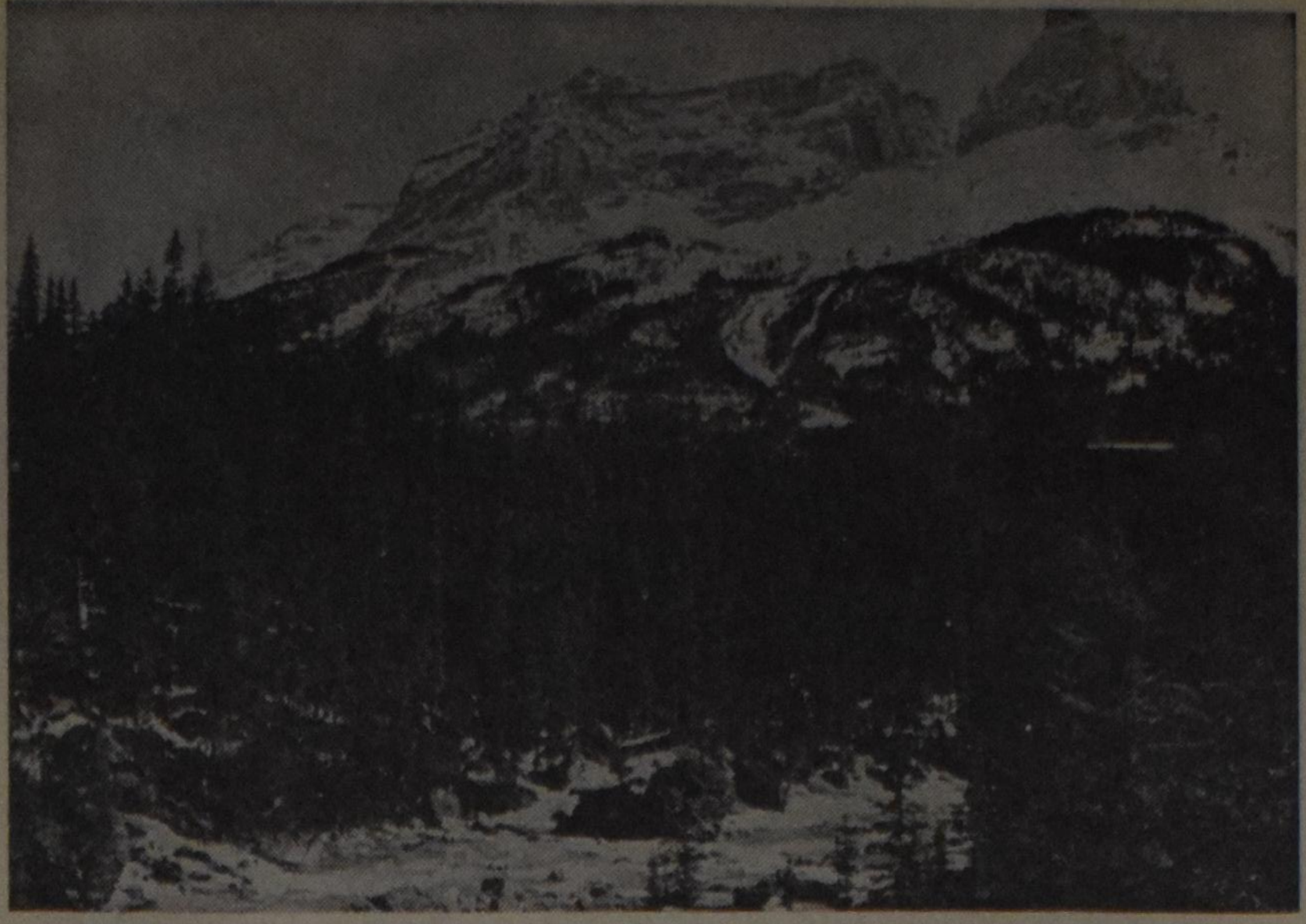

CATHEDRAL MOUNTAIN IN YOHO NATIONAL PARK — **Here the Yoho and Kicking Horse Rivers meet in a foaming swirl of rapids backed by the mighty spires of Cathedral Mountain.** (Calgary Herald Photo)

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HELP NEEDED

If you were in any way associated with the development of Calvin Christian School of Hamilton, please assist me. In commemoration of 20 years of Christian Day School operation in Hamilton I would like to publish a booklet tracing the history and growth of the school. If you have pictures please send them for copying. If you remember incidents — funny, serious, whatever — I would like to hear from you. You need not send your information in "polished" form. You can send it in any language you choose; we'll translate it (including Frisian). Please do not delay, I'd like to hear from you.

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DATA CENTRE

Feb. 2	**Ida Burns and associates will demonstrate a program called: Diet and Physical Fitness. Place: Fellowship Hall, Grimsby Chr. Ref. Church, 8 o'clock. Proceeds for Can. Home Bible League.**
Feb. 5	Elders Conference Classis Chatham, First Chr. Ref. Church of London, Ont., 2 p.m.
Feb. 12	Elders Conference Classis Toronto. 10 a.m. (coffee 9:30). District Chr. High School, Woodbridge, Ont. Speakers: Rev. C. Fennema, "Development of the Reformed Doctrine during the last decades". Rev. N. Greydanus: "Short introduction of Operation Thrust".
Till Feb. 19	Exhibition: Calvin Alumni Art Teachers, Calvin College F.A.C., 9 a.m.-9 p.m., Mon-Sat.
Feb. 19	Musical night, organized by the Women's Guild of the Hamilton Distr. Chr. High School, featuring choirs, band, solo, instruments. 8 p.m. in the High School.
Feb. 21-Mar. 24	Children's Art Exhibit, Calvin College FAC 9 a.m.-9 p.m., Mon.-Sat.
Feb. 26	1972 Annual Meeting of the C.J.L. Foundation, Humbergrove Vocational School, 1760 Martin Grove Road, Rexdale, Ont. Dr. Bernard Zylstra will deliver the keynote address: "Do Christians Have a Political Future?"
March 14, 15, 16	Annual Convention of The Evangelical Fellowship of Canada in Ottawa, Ont.
April 22	20th CLAC Convention in the Westview Centennial Secondary School, 755 Oakdale, Downsview, Ont.

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Book Review

CANTICLES TO THE LION-LAMB
by Merle Meeter.
South Holland, Ill.,
Park Press, 1968, 76 pp.

PRINCE OF GOD
by Merle Meeter, 1970, 94 pp.
Reviewed by Stanley M. Wiersma. *

What amazes me almost as much as their appearing at all is that the books are as good as they are. As in all books of poetry, the quality is uneven, but there are some poems, some part of poems, and at least one sequence of poems, that I cannot forget.

The sequence of poems that satisfies me most is a series of contemporary paraphrases of the Psalms (**Prince**, 34-57). Just as Milton turned some of the Psalms into Renaissance lyrics, so Meeter turns the Psalms into twentieth-century lyrics. The imagery is contemporary: "He does . . . not hack his neighbor/With the hatchet of his tongue . . ." ("Psalm 15," **Prince**, 36). There is contemporary slanginess: "Those rogues who sneer: 'Yeahh! Yeahh!'" ("Psalm 70," **Prince**, 43). There are contemporary issues added to the original Psalms:

Everywhere on earth He causes
wars
To cease, splinters the bow,
Pulverizes the spear,
Dooms the mighty war-machines.
("Psalm 46", **Prince**, 40)

Unlike the metrical paraphrases of Milton and his contemporaries, Meeter's free verse paraphrases cannot be used for congregational singing, but Meeter's paraphrases are useful for reading aloud. This mode of psalmody seems to have caught on at Dordt College. When I visited the Dordt campus last April, the responsive readings were contemporary psalms, done by students in the manner of Meeter. I hope it is the beginning of a new vogue.

Still, I cannot agree with that previous reviewer that Meeter's voice is to be discerned "above . . . the best poetry from this or other ages." When I compare Meeter's paraphrases with those which found their way into the Dutch Metrical Psalter of 1773 — for instance, those by Eusebius Voets — then Voets still has the lead over Meeter.

Voets takes a line from Psalm 36, ". . . thou makest them to drink of the rivers of thy pleasure," and paraphrases it thus:

Een volle beek van wellust
maakt
Hier elk in liefde dronken.

The language of Voets crackles: for while the Dutch word **beek** conveys the idea of "river" adequately, it is also a variant of the word **beeker (beker)**, the common Dutch word the communion goblet. Thus, while the Dutchman sings about the river of God from which he will drink in the New Jerusalem, his mind is also on the communion goblet available to him now. "Makes to drink" would be literally conveyed by **maakt drinken**; Voets makes it **maakt dronken**, for **dronken**, the past participle, allows the idea of "pledged", as in a toast at a banquet; that meaning ties in with the previous line.

And more: the word **dronken** even allows the meaning "intoxicated"; the Dutchman can quite legitimately pick up the line as meaning that all Christians are drunk on love. The word **liefde,** "love", is absent in the Bible, but it is the word which keeps the ideas of "pledged" and "drunk" from being picked up in a libertine context. Besides, the subject of the sentence has changed from a pronoun for God to **beek**; it is not God but the river-goblet which makes us drink, makes us pledge, and, finally, makes us drunk; that river-goblet is simply irresistable. Multiple meanings exist side by side in that kind of deliberate ambiguity which one associates with the metaphysical poetry of Donne.

I wonder, by the by, whether, when the Dutch immigrants complain of our American versifications of the Psalms (my own few included), they are not missing precisely this energetic, metaphoric, complicated use of language. Voets and the others made new poems of their own out of the Psalms, while we have usually been content to rhyme them. Of course, things have changed in the Netherlands too and the new Dutch versifications of 1968 is accurate and competent — but as flat as Friesland.

Mr. Meeter's paraphrases are not as flat as Friesland, or I would not like them so much; but they are as flat, say, as the Iowa landscape. The advantage that Voets had, of course, is that he could respond to the Word of God freely, even playfully, without being afraid that he was too liberal, too conservative, too Barthian, too fundamentalistic, too neo-Platonic, too Dooyeweerdian, or too eclectic. If Voests was aware of the labels of his day, he did not let fear of them crimp his style.

Fear of not being orthodox does, I think, crimp Mr. Meeter's style, as it does my own when I write religious poetry. At bottom Mr. Meeter and I are suspicious of the mystery of metaphor. How can we really know that there is no heretical implication in a given metaphor? To the extent that we us metaphors at all, we are business-like about them, but not playful. We snuff out the independent life of a metaphor by explicitly making it refer to an article of the creed or to a familiar polarity in a current debate. Nor are we simply afraid of being called by some label; the fear is eternalized; we are afraid of being what the label denotes.

I think that Mr. Meeter is also shy of religious metaphors. He uses religious metaphors only when he can understand them, which is to say, only when he can immediately and explicitly refer to some doctrine in his system. Therefore he makes Moses a type of Christ in a poem which deals with Moses as mediator; that typology clicks neatly into his system. But the story about Moses striking the rock, with all its possibilities for metaphor and paradox, is, I think, an offense to him. He makes that story into a narrative poem: orthodox enough, and bland.

But how Eusebius Voets would have revelled in the parallels of the water and the blood, of the rock and Christ. How he, or Milton, or Chad Walsh, or Auden, or Lowell — or, for that matter, the non-Christian Yeats — would play with such parallels and paradoxes. Not until Mr. Meeter learns to take such play seriously enough to let it stand without squelching it, will his poetry be likely to be discerned "above . . . the best poetry from this or other ages."

To the extent that Mr. Meeter's poems fail, that failure is more the failure of the culture that produced him than his own.

---

* Dr. Wiersma is Professor of English at Calvin College, Grand Rapids, Michigan. This review consists of excerpts from a longer article, entitled, "If There Were a Rock, And Also Water," published in **Dialogue**, (September 1970), and is used in its present form by permission from the author.

Jensen was a Christian

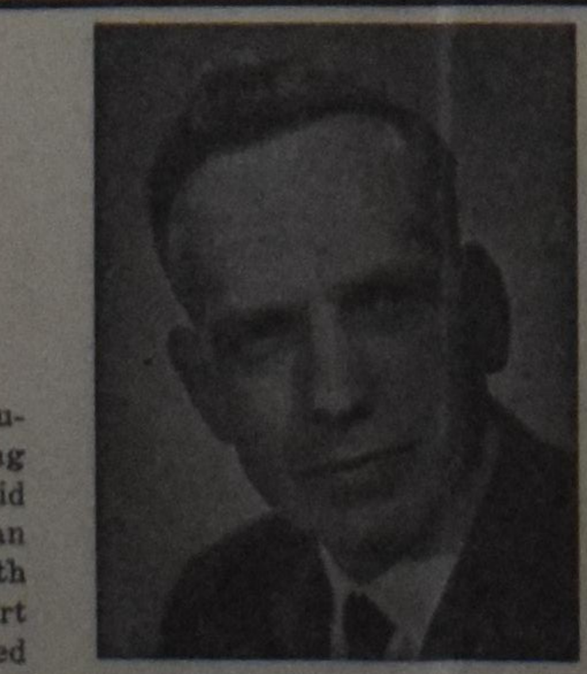
Artist Robert A. Jensen called. Unfortunately, the December 16, 1971 issue in which the write-up on him was to appear, had already gone to press. With our apologies to Mr. Jensen, and an explanation that the item was compiled from existing printed material and was not based upon an interview, here is a correction.

Robert Jensen spent four years in the Air Force, then five years as artist in civil service, taught high school, and then came to Calvin College's Art Department, where he is now an associate professor of Art. All of this after he earned the MFA degree.

The artist also states that when he came out of the army, he thought he might by a Christian, but he had come to a point of deciding that he was not "good enough" to be a Christian. At that time he saw a tract "What is Faith", and, though he never read the tract, he did check the reference to Ephesians 2:8, 9, as he was wrestling with the meaning of faith.

CONFLICT AND HOPE IN SOUTH-AFRICA

by Dr. P. G. Schrotenboer



The author, who is general secretary of the Reformed Ecumenical Synod, has been in South Africa for some time, during which he made a special study of the race problem (apartheid policy). He has both observed life in the South African Republic, and talked extensively to numerous people, both white and black. In this book he does not only give a report of his observation, but he submits an unbiased and unprejudiced evaluation as well. Anyone who wants to orientate himself or who wants to have a clear insight into the South African situation, cannot afford to miss this book.

CONTENTS: **Introduction — The Africaners a People who will not Forget their Past — Revenge: Dutch Reformed Style — South Africa: Darkest Spot on Earth — What is Apartheid? — Petty Apartheid — Bantu Education in South Africa — South African Universities and Racial Policy — Liberalism in South Africa — Christian Nationalism in South Africa — Christian National Education in South Africa — Trustees of South Africa — Is South Africa a Police State? — The Afrikaners Laager Mentality — Die Afrikaner Broederbond — South African Churches and Race Relations — There is Hope for South Africa.**

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The Kingdom of God

by JOHN HULTINK

King of Heaven and Earth

Despite our different views of the Kingdom of God, there is at least one **fundamental** point on which we as Christians can agree: Our God is Creator and King of heaven and earth. We stand in silent awe before Almighty God who once uttered the great "Let there be". "He spoke, and it was created; he commanded, and there it stood." (Psalm 33:9) His unquestionable rule is voiced by the psalmist as he rejoices:

"Yahweh looks down from heaven,
he sees the whole human race;
from where he sits he watches
all who live on the earth,
he who molds every heart
and takes note of all men do."

Dr. Bernard Zylstra made a very important point in his Discovery II speech, I think, when he said, "The Kingdom of God is God's reign over the entire creation by His Word. The Kingdom of God is not in the first place the **response** of the creation, not even of man. Rather, it is the **rule** of the Maker over whatever He has made."

Man is not capable of ushering in the Kigdom of God; man cannot establish God's Kingdom upon the earth. Only God Himself can do so. God establishes His Kingdom and in His establishing Kingdom He gives man the greatest responsibility of all creatures. The **sole** purpose of the entire creation is to glorify its Creator. This is also the sole purpose of man. And God has never annulled the original purpose of His creation. Man is placed at the head of God's creation and commanded to subdue and have dominion over the entire earth in God's Name according to His will.

The constant refrain of the Scriptures is "Love me, serve me, keep my commandments. For my name's sake and for my glory have all things been created." The glory of God is evident in the works of His creation for "the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity." (Rom. 1:20) The world is exclusively God's work and His exclusive possession. "For of Him and through Him and unto Him are all things. To Him be the glory for ever. Amen." (Rom. 11:36) From God's revelation as Creator we acknowledge His kingship. There is none Greater under heaven or earth. The Kingdom of God's reign over the entire creation by His Word. So it was from the very beginning of the world; and so it is today.

The Establishment of a Counter-Kingdom

Lucifer, son of the morning, found special favour in the sight of God. God granted this angel the highest position of honour and placed him upon His holy mountain. But because of his honour, wisdom and beauty Lucifer became corrupt and uplifted (Ezekiel 28: 12-15). With brazen impudence he said in his heart: "I will ascend into heaven, I will exalt my throne above the stars of God . . . I will ascend above the heights of the clouds; I will be like the most High" (Isaiah 14:12-15). Lucifer became dissatisfied with his angelic, creaturely existence. He wanted equality — he wanted to be equal to God. Satan questioned God's faithfulness and defied and challenged God's Sovereignty. Satan mobilized his great power to seduce and nurture a mutual spirit of discontent and unbelief among those angels which had been placed under his authority. The Bible does not tell us much about the great heavenly revolt except that it did indeed take place. Satan, one of God's creatures who had been given tremendous power, established his kingdom in opposition to the Kingdom of God (Matt. 12:26). We are all acquainted with the Scriptural account which relates how Adam and Eve estranged themselves from God by freely opening their hearts to Satan's revolutionary spirit. At the very dawn of human history, man also dared to question God's faithfulness and challenge God's Sovereignty. Man also wanted to be equal to God. Man also harboured and cultivated the spirit of unbelief.

The harmony which God has established was gone. Because of Satan's heavenly revolt and man's earthly participation in this revolt the unity of life was shattered and replaced by the **antithesis** — the battle between the Spirit of God and the spirit of Satan. An irreconcilable conflict now existed between the Kingdom of God and the kingdom of Satan; the Kingdom of Light and the kingdom of darkness.

The sixty-six books of the Bible are a detailed account of the conflict between the Kingdom of God and the kingdom of Satan. At the very beginning of human history man turns his back to His Creator. Man forsakes God but God does not forsake man. In His unfathomable mercy God establishes His covenant with people who have disowned and rejected Him. Immediately God gives Adam a second chance by promising deliverance through the second Adam. He establishes His covenant with Abraham, Isaac, Jacob and David. He sends judges and prophets among His people pleading them to heed His commandments so that they may live. Finally, God sends His only begotten Son "so that He might destroy the works of the devil" (I John 3:8). The purpose of Christ's task was "to open their eyes, that they may turn . . . from the power of Satan unto God" (Acts 26:18).

Satan's influence upon earth among the children of men became so great that the Bible refers to Satan as the prince of the world. "The prince of the world cometh"; "the prince of this world has been judged"; "the prince of this world will be cast out".

The Earth is Ruled from Above

Man likes to think that he is his own master, that he rules and controls his own destiny. Man thinks that heaven has no voice in the affairs of this earth. Even Christians, at times, fall into a tendency to forget or minimize the very important relation between heaven and earth. The affairs of state are **not** in the first place decided in Ottawa or **Washington** or Moscow. The prosperity or poverty of a people or nation are not in the first place the result of its industrial genius. War and peace are **not** the outcome of diplomacy or the lack thereof.

Man is not his own master; not the designer of his own destiny. God rules over all — right down to the number of hairs on each individual's head. We have a telling example of this in the last chapter of the first book of the Kings.

Ahab wants to wage war against king Aram to regain possession of Ramoth-Gileod. Ahab consults his false prophets. They assure him that he will win a victory. But Ahab's mind is not at peace. What does God think about Ahab's intention of waging war? Not that Ahab is God's obedient servant. Not at all. But Ahab has had enough dealings with God in the past to fear Him. Finally Ahab summons Micaiah, a true and faithful prophet of God.

God gives Micaiah a vision which he relates to Ahab. This is the vision: "I have seen God seated on His throne; all the angels of heaven stood in His presence, on His right hand and on His left. And God said to His angels, 'Who will trick Ahab into marching to his death at Ramoth-Gilead?' At which some angels answered one way, and some another. 'I,' said one angel, 'I will trick him'. "How?" God asked. The angel replied, 'I will go and become a lying spirit in the mouths of all of Ahab's (false) prophets'. And God said to the angel, "you shall succeed. Go and do it."

Can you imagine the drama and excitement in heaven? God and His angels busily discussing the affairs of men.

But Ahab pays no attention to Macaiah's prophecy. He goes to war anyway. Quickly the news of the folly of Ahab sweeps across the country: "now one of the men, drawing his bow **at random,** hit the king of Israel . . . and in the evening he died." **Now** the people knew that Micaiah had spoken the Word of the Lord. The earth and the affairs of men cannot be isolated from heaven where God sits enthroned and with His faithful angels rules **over all.**

Satan and his legion of disobedient angels also have great power over the affairs of men. But we know from the Scriptures that Satan's power is limited. As with Job, Satan can proceed only as far as God permits him to go. Christ Himself taught us to pray for deliverance from the evil one. Those who pray will be delivered.

A Great Misunderstanding Among Us?

There is a feeling among some of us that there are those who want to establish the Kingdom of God upon earth right here and now. The words of Scripture which are most often quoted against them in this context are Christ's own words when He said to Pilate: "Mine is not a kingdom of this world."

There is a very important misunderstanding here. Men cannot **establish** any kingdom. They must choose between **serving** in one of the two existing kingdoms — they must choose to serve in the Kingdom of God or to serve in the kingdom of Satan. Because of their unbelief Christians at times serve **both** kingdoms. This is clearly evident from Christ's rebuke to the apostle Peter: "Get behind me, Satan! You are an obstacle in my path, because the way you think is not God's way but man's." (Matt. 16:23)

Man is called to service in the Kingdom of God. Insofar as he lives his life in obedience to the Word of God, he is a servant in the Kingdom of God; insofar as he lives his life in disobedience to the Word of God, he is a slave in the kingdom of Satan. Until the time that Christ returns and the kingdom of Satan is completely destroyed, the **antithesis** of obedience and disobedience will continue to cut through the heart of every believer. But ours is the promise and hope of complete deliverance.

Man cannot establish God's Kingdom. God Himself alone can do this. After man's disobedience, God re-established His Kingdom, His rule through Christ. For the Kingdom of God is God's reign over the entire creation by His Word. In I Chronicles 29:11-12 we read and must believe: "Yours, Yahweh, is the greatness, the power, the splendour, length of days, glory, for all that is in the heavens and on earth is yours. Yours is the sovereignty, Yahweh; you are exalted over all, supreme." Who else can make that claim of total kingship? Satan tried to make that claim and Adam and Eve and the children of men were deceived by Satan into also trying to make it. This resulted in Satan's downfall and man's death. But thanks be to God for in Romans 5:17 we read, "If it is certain that death reigned over everyone as the consequence of one man's fall, it is even more certain that one man, Jesus Christ, will cause everyone **to reign in life** who receives the free gift that he does not deserve, of being made righteous." God through Christ is busy re-establishing His Kingdom which is the rule of His Word over men's lives.

When Christ said to Pilate, "Mine is not a kingdom of the world", Christ certainly did **not** say, as some understand Him to say: "My kingdom is not present in the world such as the Roman Empire. But Jesus immediately goes on to explain "My kingship is **not from** the world." Christ's kingship is **from** heaven where His throne is established. This becomes

(Continued on page 10)

THE KINGDOM OF GOD

(Continued from page 9)

clearly evident when Pilate asks Jesus, "So you are a king?" Jesus answered, "You said that I am a king. For this was I born and for this have I come into the world, to bear witness to the truth."

Christ came into the world to bear witness to the truth. And what is the truth? That Christ is Creator and Redeemer of the world. He destroyed the power of the kingdom of Satan so that men can once again live as servants in His kingdom. For that end were we created in the first place.

True Christ's Kingdom is not a Kingdom of this world. At the time of Christ, as today, there were many earthly kingdoms. The Roman Empire was only one of many kingdoms. But Christ's kingship is not **from** the world for His throne is established in heaven from everlasting to everlasting. And from His throne in heaven Christ rules as King over **all** the kingdoms of this earth — none excluded. There are many instances in the Bible where it is clearly emphasized that Christ rules over all. Perhaps the most dramatic account of God's **absolute** rule over everybody and everything is given to us in the book of Daniel when king Nebuchadnezzar proudly boasted: "Great Babylon! Imperial palace! Was it not built by me alone, by my own might and power to the glory of my majesty?" The boast was not out of his mouth when a voice came down from heaven:

"King Nebuchadnezzar, these words are for you Sovereignty is taken from you, you are to be driven from human society, and live with the wild animals; and you will feed on grass like oxen, and seven times will pass over you until you have learnt **that the Most High reigns over the kingship of men, and confers it on whom he pleases.**"

Christ's kingship is clearly not of the world but it surely extends over the entire world. Thanks be to God that Christ's kingship also holds for Trudeau and Nixon and Kosygin and Mao Tse Tung.

The Kingdom of God is in Our Midst

Asked by the Pharisees when the Kingdom of God was to come, Jesus gave them this answer, "The coming of the Kingdom of God does not admit to observation and there will be no one to say, 'Look here! Look there!' For, you must know, the Kingdom of God is among you."

How is it possible that the Kingdom of God is among us?

Are we citizens of the Kingdom of God, right here and now, on earth?

Yes, we are, if we have been born again through water and the Spirit (John 3:5). "Unless a man is born from above, he cannot see the Kingdom of God." (John 3:3) But if a man has been reborn he can see and understand the kingship of Christ over the entire creation **today**. When a man is reborn he immediately becomes a member of God's Kingdom. To the Hebrews it is written: "We have been given possession of an unshakeable kingdom." (Hebrews 12:28)

In the third chapter of the book of John we read that Jesus was surprised and displeased with Nicodemus that he did not know the things concerning the Kingdom of God. In consternation Jesus says to Nicodemus, "You, a teacher in Israel, and you do not know these things!" (John 3:9) Jesus goes on to tell Nicodemus: "The man who lives by the truth comes out into the light, so that it may plainly be seen that what he does is done in God." (John 3:21) The Kingdom of God is visible today if what we do in our church life, family life, in education, in labour, in politics, in economics, yes, in all of our doings, "is done in God". Man's obedience to God, man's desire to glorify his Creator and Redeemer are a clear sign that he belongs to the Kingdom of God and is not ruled by the kingdom of Satan.

Jesus was surprised that Nicodemus, a teacher in Israel, did not know the things concerning the Kingdom of God because they were clearly foretold. Perhaps the clearest prophecy is found in the book of Daniel. Daniel appears before king Nebuchadnezzar and is asked to explain the king's dream about the great statue with its head of gold, chest and arms of silver, its belly and thinghs of bronze, its legs of iron, its feet part iron, part earthenware. Daniel explains to the king that the statue represents various kingdoms but that a King will come to earth Who will destroy all kingdoms and Whose rule will know no end. **"In the times of these kings** the God of heaven **will set up a kingdom** which shall never be destroyed, and this kingdom will not pass into the hands of another race: it will shatter and absorb all previous kingdoms, and itself shall last for ever." (Daniel 2:44).

That Kingdom was to be realized when the angel of the Lord appeared before Mary and said, "Listen! You are to conceive and bear a son, and you must name him Jesus. He will be great and will be called the Son of the Most High. The Lord God will give Him the throne of His ancestor David; He will reign over the house of Jacob forever and His reign will have no end" (Matt. 1:31-34).

The Kingdom of God Today

God's Kingdom is certainly present in the world today. For it is God's reign over the entire creation by His Word." Because of our disobedience we seldom acknowledge Christ's kingship over all of life. Therefore Christ must first rule as Redeemer of our hearts. Second, everything we do in our churches, families, in politics, labour, economics and education must be "done in God." For our Lord and our God "alone is worthy of glory and honour and power because He made all the universe, and it was only by His will that everything was made and exists."

God's Kingdom is certainly present in the world. The all important question today is: "Are we part of it?" If we live our lives in obedience to the Word of God, then we certainly are.

Let it be our heartfelt prayer that God will see fit to use us and that we will forsake the many visions of the kingdom of this world and give our full allegiance to working in the Kingdom of God which is in our midst. For that, fellow believers, is what Christmas and Golgotha and the Ascension were all about.

— John Hultink.

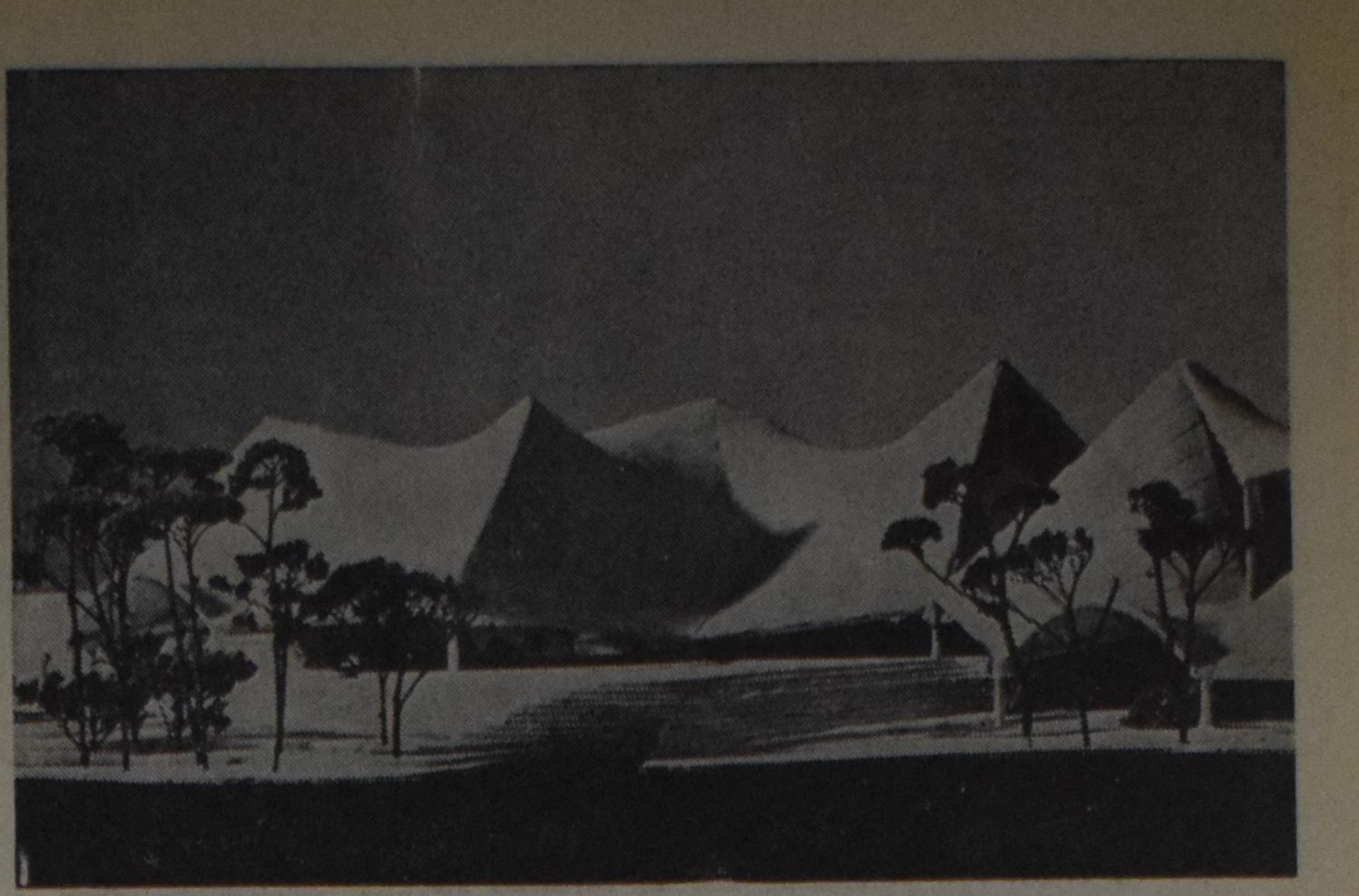
Religious Liberty in the Soviet Union, According to Soviet Documents

"Agitator," magazine of the Central Committee of the Communist Party of the Soviet Union No. 14/71 writes, "Nowhere and never was the liberty of conscience guaranteed in such a consequent manner as in our country after the victory of the Socialist revolution." To prove his point, the author of this article, A. Veshikov, quotes the "Journal of the Moscow Patriarchy," which also had written "Full, and unlimited freedom of conscience is guaranteed to all the citizens of our homeland through its fundamental law, the Constitution."

"Vishka," organ of the Communist Party of the town of Baku in Caucasus illustrates this full liberty of conscience. In its issue of the 14th of August, 1971, we are told about the trial by the proletarian court of a proletarian, a montage-worker, Mihail Grigoriev. His guilt? The newspaper tells it. He was a leader of the Baptist church in Korovabad and dared, contrary to the law which guarantees full liberty of conscience, to preach even outside of his town. Contrary to these laws, he allowed also children to attend religious services. The newspaper specifies that it was with the consent of the parents. So Christian parents brought their own children to church. The crime of Grigoriev is even bigger than that. He brought to church even his own five children who proved to be active in Sunday School. These children did not become members of the Komsomol (the Communist youth association). This is a charge against Grigoriev. We in our naivety would have believed that in a country of freedom of conscience, it is everybody's business to decide for himself if he wishes to join an organization or not. But the court has not read the article in "Agitator" nor in "Journal of the Moscow Patriarchy." The latter is seen by nobody in the Soviet Union. It exists for export.

To cut the story short, Gavrilev was sentenced to 5 years of prison, also to confiscation of all his property which means that his wife and five children remain on the street. Their house and furniture were taken away from them.

The newspaper announces that a certain Filiaiev, an assistant to Pastor Grigoriev will also be brought before court soon under the same charges.



THE METRO TORONTO ZOO — Typical roof structure in Africa, one of the five zoo-geographic themes. (See Story!)

A NEW ZOO FOR TORONTO

(Special to Canadian Scene from the Metropolitan Toronto Zoological Society)

The Metro Toronto Zoo, now under construction in the Rouge River Valley in suburban Scarborough, is one of, if not the biggest community projects ever undertaken in Toronto. The site covers an area of approximately 700 acres, making it larger in size than Whipsnade Zoological Park (Dunstable, England), New York's Bronx Zoo and the San Diego Zoo. Initial annual attendance is expected to run between 1.4 million and 1.8 million, increasing to 2.5 to 3 million by 1980.

Approval by Metro Council and the Ontario Municipal Board to proceed with the $20 million first stage development was a significant event in the life of the growing Metro community. The actual construction which began in September, 1970, was the realization of a 50-year-old dream — it has taken that long to organize citizen support for a new zoo.

The Society goes back to May 26, 1966, when eleven citizens met at City Hall and agreed that the zoological facilities in the Metro Toronto area were woefully inadequate. They formed the Metropolitan Zoological Society. This unincorporated Society received the official recognition of the Metropolitan Toronto Parks and Recreation Committee and the Council of the Corporation. Council then constituted the Society as an advisory committee in promoting, planning, designing, constructing and operating the zoo, including the recommending of a site.

On April 29, 1969, the Society became incorporated as the Metropolitan Zoological Society governed by a board of directors composed of 31 citizens, and five ex-officio members representing the Municipality of Metropolitan Toronto, the Borough of Scarborough, and the Metro Toronto and Region Conservation Authority. Chairman is Miss Cecilia E. Long and Zoo Director is Dr. Gunter Voss.

Everyone's Zoo

The Society is open to all citizens and membership fees are as follows: Life: $500.00; Supporting, $100.00 plus $10.00 annual membership fee; Family, $20.00 annual fee; Individual, $10.00 annual fee: Student(12-17 years) $5.00. Until the zoo opens early in 1974 charter members are entitled to attend a monthly program series, including special films and lectures, and to participate in special events at the zoo site. They also receive a regular newsletter informing them of developments in the Society and at the zoo site. Further privileges will be extended to Society members once the zoo is opened.

Metro Toronto is responsible for the construction of the zoo, and on completion the Society assumes its operation. The Society is responsible for raising funds for the acquisition of the animal exhibits and the initial goal is $1,500,000. Additional funds are to be sought from the pulpit to permit the development of the second stage, which will include a major aquarium, pavilions and other facilities.

The Metro Zoo is to be more than just a zoo. It will be a zoological park. In addition to the animal and plant exhibits, there will be large picnic areas and natural areas for strolling and relaxing.

Zoological experts from around the world have visited the site and, after seeing its natural beauty, variety of highlands, valleys, rivers, creeks, forests and grassland, agreed that it is unrivalled by any other zoo in the world.

TO OUR NEW SUBSCRIBERS

During the last few weeks new subscribers have joined our big "Calvinist-Contact-family". We welcome them heartily.

One of the added attractions to a subscription to Calvinist-Contact is the membership of World Contact Canada. World Contact Canada is an organization which takes care of charter-flights. As a new subscriber you have become automatically a member of World Contact Canada — without any additional cost — unless you let us know that you don't want this membership. You are completely free, but if we don't hear from you, you are enrolled as a member of World Contact Canada and eligible to take part in the charterflights.

A few things should be mentioned:

— You have to be a subscriber to Calvinist-Contact and consequently a member of World Contact Canada for at least half a year before you can make use of the charterflights.

— all the charterflights are organized by World Contact Canada, which organization carries the sole responsibility. Calvinist-Contact can under no circumstances be held responsible for or in connection with these flights.

— all flights in the 1972 schedule take place on weekdays, not on Sundays. Assistance with departure.

— World Contact Canada maintains its own communication with its members. All correspondence re flights should be directed to World Contact Canada, P.O. Box 662, Burlington, Ont. and NOT to Calvinist-Contact.

— So far only charterflights to Holland (and back) have been scheduled. Other plans are being considered, about which World Contact Canada will keep its members informed.

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(Untreated — For your safety)

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The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
Feb. 7	Feb. 4	Feb. 2 noon
Feb. 14	Feb. 11	Feb. 9 noon
Feb. 21	Feb. 18	Feb. 16 noon
Feb. 28	Feb. 25	Feb. 23 noon

Let's Play Chess

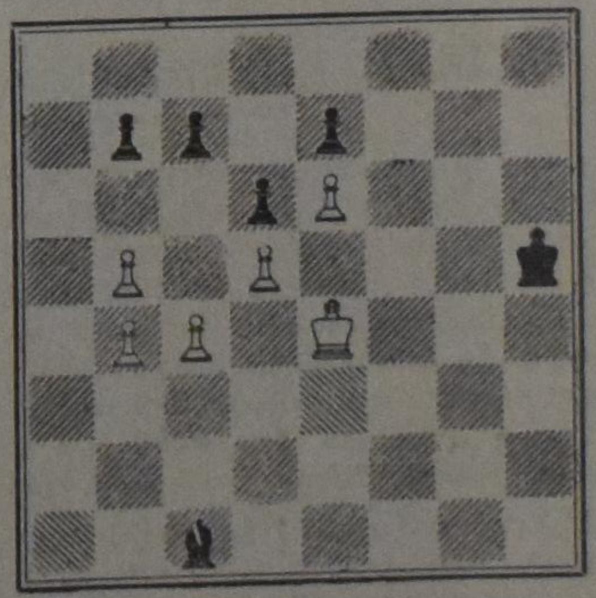
Editor: Mr. Charlie Hess

FOR YOUR ENTERTAINMENT

ALL QUIET AFTER THE STORM

Author: Sam. Isenegger, Switzerland 1927

6



Draw 6

If the black P would stand at N3 instead of N2 white would have no chance. That is why the first move has to be 1. P-N6, answered by 1. —, PxP. Normally this would result in a typical struggle to promote PK6, but in our case this is impossible because black has a Bishop. 2. P-B5!, NPxP; 3. PxP, B-QR6: black's reserve force steps in! 4. P-B6, PxP; 5. PxP, P-Q4ch! Watch out: after 6. KxP?, B-Q3! white would be clearly lost. Therefore: 6. K-KB5!!, B-Q3, just forced to prevent 7. P-B7; there is no better, but now white suddenly stands stalemated, due to the helpful position of the isolated black King. This is one of the most fascinating endings in existence. Dutch: 1. b6, cb6:; 2. c5, Bc5:; 3. bc5:, La3; 4. c6, bc6:; 5. dc6:, d5ch; 6. Kf5, Ld6; pat.

CLASSIFIED ADS

Pay your advertisement when you send it in. See our standard-rates below:

Birth announcements $4.50

Marriage and Engagement announcements $6.00

Anniversary announcements $7.00

Notifications of death $6.00

"For Sale" and "Want" advertisements up to 25 words $4.00. Every word more 15¢.

For "letters under number" $1.00 extra.

Send your payment together with your ad to:

Calvinist-Contact
Box 312, Station B,
Hamilton, Ont.

We are grateful to the Lord for entrusting to our care another child

JASON WILLIAM MITCHELL

A little brother for Melinda and Annette.

John and Wilma Renkema (nee Kranenburg).

December 13, 1971.

R.R. 1, Mt. Brydges, Ont.

Happy grandparents:
Mr. and Mrs. J. M. Renkema, Mt. Brydges, Ont.
Mr. and Mrs. D. H. Kranenburg, Chatham, Ont.

With gratitude and joy, we announce the birth of a son whom the Lord entrusted in our care

DARREN HARRY

Alice and Co J. Vanderlaan.

A brother for Debra, Karen and Denise.

January 12, 1972.

57 Jasper Ave., Chatham, Ontario.

Mr. and Mrs. G. Schipper are pleased to announce the forthcoming marriage of their eldest daughter

WILMA
to
Mr. PAUL ARTHUR HOLTSVOOGD

D.V. the wedding will take place on Saturday, February 5, 1972 at 3 p.m. in the Burnaby Chr. Ref. Church, 5825 Nelson Avenue, Burnaby, B.C.

The Rev. D. Pierik officiating.

Mr. & Mrs. Henry Rumph of Moorefield, Ont. are pleased to announce the forthcoming marriage of their daughter

CINDY
to
HENRY BLOEMBERG

son of Mr. & Mrs. Jake Bloemberg of Moorefield, Ont. on Saturday, Feb. 12, 1972 at 2.30 p.m. in the Chr. Ref. Church, Drayton, Ont.

Rev. H. Lunshof officiating.

1947 — 1972

On February 6, 1972, the Lord willing, we hope to celebrate with our dear parents and grandmother

JOHN DRAYER
and
HELEN DRAYER, nee WOUDSTRA

their 25th wedding anniversary.

We hope and pray that the Lord will give them many more years for each other, and for us.

Bill Drayer, Jarvis, Ont.
Thea and Stan Winters, Ellen, Jeffrey, Strathroy, Ont.

Home address:
Talbot St., Jarvis, Ont.

On February 7, 1972 we hope to celebrate the 25th wedding anniversary of our beloved parents:

Mr. & Mrs. HENRY & BERNARDA DE JONGE, nee HUININK

Embro, Ontario.

We the children give our Lord heartfelt thanks for this wondrous occasion.

Harry & Mary (engaged), Scarborough, Ont.
Mr. & Mrs. Bernard H. De Jonge, Grand Rapids, Mich.
Jerry & Mary (engaged), Embro, Ont.
Linda, Embro, Ont.

A small reception is being given at the home on Feb. 12, 1972 from 7.00 p.m.-10.00 p.m. If your desire is to give a gift, the parents request it to be in the form of a monetary donation to Salem.

1947 — 1972

The Lord willing, on February 13, 1972 we hope to celebrate with our parents

ABE BAKKER
and
TRYN BAKKER, nee BAKKER

their 25th wedding anniversary.

Blessed be the Lord for He has wondrously shown His steadfast love to us.

Wieger, Dan, Ron, Janet, Tom and Bernard.

R.R. 2, Hillier, Ont.

On January 19th, 1972, the Lord took unto Himself our dearly beloved child, grandchild, niece and cousin

JULIE,

at the early age of 5 weeks.

"Suffer the little children to come unto Me."

Trenton:
Ike and Bonnie Tange.

Carrying Place:
Isaac and Bep Tange.
John and Minnie Teerstra.
Annette and Peter.

Toronto:
Henry and Jane Hengeveld.

53 Water Street,
Trenton, Ont.

Het was zondag 16 januari dat onverwachts is ontslapen in zijn Heer en Heiland, onze innig geliefde man, vader en grootvader

SYBREN ABMA,

op de leeftijd van ruim 72 jaar. Geliefde echtgenoot van Richtje Abma-Tolsma.

Geve de Here Zijn onmisbare troost en genade aan ons die achterblijven.

Psalm 37:5: "Wentel Uw weg op den Here en vertrouw op Hem, en Hij zal het maken."

Lacombe, Alberta:
Mrs. Richtje Abma-Tolsma.

Edmonton, Alberta:
Mr. & Mrs. George Abma,
Mr. & Mrs. John Abma.

Red Deer, Alberta:
Mr. & Mrs. H. J. Smid (Hilda).

Lacombe, Alberta:
Mr. & Mrs. David Abma,
Mr. & Mrs. Orval Abma.
En 22 kleinkinderen.

De begrafenis heeft plaats gevonden op 19 januari op de Woody Nook begraafplaats in Lacombe.

R.R. #3, Lacombe, Alberta.

Tot onze diepe droefheid ging van ons heen, na een geduldig gedragen lijden, in de volle verzekerdheid des geloofs, mijn geliefde vrouw, onze lieve moeder en oma

JENNEGIEN LENNIPS—FRANSEN,

op de leeftijd van 62 jaar.

Psalm 33:20-22.

Carrying Place:
Jan Lennips.

Trenton:
Ria en John Fledderus, Wayne, John en Janice.

Toronto:
Jake en Matrijke Lennips. Jeanette.

Toronto:
William Lennips.

Carrying Place:
Gerald en Hilda Lennips. Wendy en Jane.

Prescott:
Diane en John Kooy, Johnny en Darlene.

Carrying Place:
John.

De begrafenis heeft plaats gevonden op woensdag 26 januari vanuit de Christian Reformed Church, Trenton, Ont.

22 Januari 1972.

On Sunday, January 23rd, 1972, during the morning worship service, the Lord of life and death very unexpectedly called unto higher service our dear friend

EKE DE VRIES-WAGENAAR,

at the age of 56 years.

May the Lord comfort and sustain the bereaved children and relatives.

Jesus said unto her, I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me, shall never die. Believest thou this?
St. John 11:25, 26.

John and Patricia Hogeterp.
Wilfred and Gay De Vries.
John and Tena Kramer.

Jarvis, Ont.

Op zondag 23 januari 1972 heeft de Here plotseling tot Zich genomen ons medelid

EKE DE VRIES—WAGENAAR,

op de leeftijd van 56 jaar.

Sinds 9 februari 1966 weduwe van Haring de Vries.

Moge de wetenschap, dat ze than juicht voor Gods troon, een rijke troost wezen voor de achtergebleven kinderen en familie.

"Wentel uw weg op de Here en vertrouw op Hem. Hij zal het wel maken."
Ps. 37:5.

Namens de Holl. Vr. Ver. "Belijden en Beleven", van Jarvis, Ont.

Young man desires
ROOM OR ROOM AND BOARD
in the Rexdale-Weston area. Phone 826-1610.

SINGLE PERSON

experienced with dairy cattle, good with equipment. (Ontario.) Please state wages. Write to no. 3014, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Wanted:
CEMENT FINISHER

Steady employment. Good wages. Apply to Brooks Concrete Contractors. Box 1042, Brooks, Alberta. Phone day 403-372-4655.

Aldershot Greenhouses Ltd. is in need of someone for

DRIVING A DELIVERY TRUCK

and do work in greenhouses. Apply in person or phone for appointment 634-5220. 1042 St. Matthews Ave., Burlington, Ont.

FULL-TIME BUTCHER OR MEAT CUTTER

wanted for progressive abattoir and retail outlet in Orangeville, Ont. Preferably able to speak Dutch and English. For appointment phone (519) 941-1123 or 941-3757.

Help wanted for
GREENHOUSE WORK

Tomatoes and cucumbers. Should have experience or be willing to learn the whole growing operation. Brandsen Greenhouses, R.R. 1, Burlington, Ont., phone 634-2703.

Een Christelijke weduwe zoekt
KENNISMAKING

met ongehuwde man of weduwnaar. Leeftijd 60-65. Brieven onder No. 3013, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

WANNEER ZAL 'T ZIJN?

Als U binnenkort gaat trouwen of wanneer U spoedig een jubileum mag vieren, in beide gevallen zal het voor Uw vele vrienden en bekenden een aangename verrassing zijn, een annonce ervan in hun eigen krant, Calvinist-Contact te lezen.

HELP WANTED

for a progressive nursery in the Hamilton area. Plant knowledge essential. State experience. For information write or call John Connon Nurseries Ltd., Box 200, Waterdown, Ont. Ph. (416) 689-4631.

WEDDING PHOTOGRAPHY
by FRANCIS KRAMER

DeLuxe Album and 12 photos incl. 30 proofs. Black and white from $55.00. Full colour from $75.00. Family photos, Passport Pictures. Phone 945-3962, Grimsby, Ont.

Due to a happy event the John Knox Christian School of Brampton, Ont. needs a

GRADE 2 TEACHER

commencing March 1972. Please send your application, stating qualifications, experience and references to Mr. T. Bergsma, principal, 82 McLaughlin Rd. S., Brampton, Ont.

Lambert Huizingh

Accredited Public Accountant and Auditor
Commissioner for taking Affidavits

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Mrs. E. Speelman, 10 Golfdown Drive, Rexdale, Ontario, Canada. 741-6563.

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has an opening for a permanent position for

A Teacher with English Major

as well as a possible opening for a one-year appointment as

A Teacher with French Major

to substitute for our regular French teacher who may be taking a leave of absence in 1972-73.

Address all enquiries to Mr. J. Tuininga, Principal, 14304 - 109 Ave., Edmonton 50, Alta.

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Mr. T. J. Godron, Reg.M.

specialized in Deep-Muscle Therapy for prevention and correction of Crippling conditions.

7981 EDMONDS,
BURNABY 3, B.C.

For appointment phone 522-8578.

KOOP BIJ DE ADVERTEERDERS IN ONS BLAD

Een speciale aankondiging voor huurders en landlords in Ontario

Huurders in apartment buildings en flats met een aparte huuraanslag behoren een cash betaling van hun landlord te ontvangen voor 31 december 1971 onder de termen van Ontario's residential property tax reduction programma.

De uitbetalingen zijn er op gericht om de druk van municipal en educational taxes op huurders en eigenaren te verlichten. Kortom, de provincie betaalt een gedeelte van de property taxes voor ieder huis en apartment, dat in aanmerking komt.

Huurders van flats of basement apartments in huizen welke niet onder een afzonderlijke belasting aanslag vallen komen echter niet in aanmerking. Bijvoorbeeld: kamerhuurders komen niet in aanmerking. Indien u niet zeker bent van uw positie of geldigheid, stelt u zich dan in verbinding met uw municipal tax office.

Huurders, die hun ruimte minder dan een jaar hebben betrokken, behoren een pro rata terugstorting te krijgen gelijk aan een twaafde van het totaal voor iedere maand van het verblijf aldaar. In geval u verhuisde in de loop van het jaar, dan dient u de pro rata terugstorting te hebben ontvangen binnen 30 dagen na de verhuizing. Indien u zich dan in verbinding met uw vorige u deze betaling niet ontving, stelt huisbaas.

Ouden van dagen, die toelagen hebben ontvangen onder de Government of Ontario's 1971 tax Assistance for the Elderly program komen eveneens in aanmerking voor de "property tax reduction" uitbetaling indien zij huurders zijn van een verblijf met een aparte belasting aanslag.

Indien u enige problemen hierover heeft, bel dan Toronto 416-363-7501, of schrijf de Municipal Subsidies Branch Department of Municipal Affairs, 801 Bay Street, Toronto 5, Ontario.

Pamfletten welke details van het plan uiteenzetten zijn verkrijgbaar op verzoek.

THE RESIDENTIAL PROPERTY TAX REDUCTION ACT

DEPARTMENT OF MUNICIPAL AFFAIRS
DALTON BALES, MINISTER

ALS U C.C. WAARDEERT — ***help ons dan door het aanbrengen van één of meer nieuwe abonnees!***

We belonen Uw medewerking gaarne met een premieboekje.

The Patmos Workshop and Gallery opens in Toronto

It is 3 p.m., November 26, 1971. Activity at 561 Richmond Street West in Toronto is frantic, with only five and one half hours to go till the official opening of Patmos Workshop and Gallery. The floor still needs a good cleaning, the printed catalogues have not yet arrived, and half of the paintings are still not hung on the wall. Preparations continue in a seeming chaotic way, and yet, progress is made. By 5 p.m. most of the paintings and sculptures are in their proper places, the floor has been cleaned, and someone has arrived with refreshments for the expected celebrants. The catalogues still have not arrived. Overtaxed artists remember other details that have been overlooked. Where is the white tablecloth for the wine table? Where are the trays for the cheese? Did anyone think of ashtrays? Someone runs to a local hardware store and buys three pizza baking sheets for the cheese and five flowerpot trays for the ashes. It is all there now, the paintings, the sculptures, the wine and the cheese on the trays, the terra cotta ashtrays, and the clean floor. The catalogues and the white tablecloth are still missing.

Artists and helpers have left to make their personal preparations for the festivities. In a corner of one of the studios, an artist and two board members talk about the new workshop. At 7 p.m. the catalogues are delivered with apologies from the harried printer. Finally Patmos Workshop is quiet.

At 8 p.m. the first visitors arrive. At this early hour there's still time to view the art, to see the studios and perhaps to marvel at what God gives to people in spite of themselves. Patmos is a place worth visiting, the gallary, with white walls and colorful accents, provides a good setting for the 26 works of art on display there. The workshop, with its eight spacious studios, workshop, and common area, is roomy and bright, a space where work should be a pleasure. Works of art on display, hanging on the walls, resting on the worktables, on easles, and in a portfolio on wheels. There are seventy-five works in all.

At this early hour, while there is still time for looking and contemplating, you wonder why the art on the walls is **Christian**? You look in the catalogue and find some titles that point the way. There's Master Artist Henk Krijger's "Annunciation to Mary" and "Apocalyptic Flute Player" and Henk Melles' "Spirit" and "Flesh". But the titles don't immediately tell the story of Christian art. There is more in this art than you can immediately understand. There are few 'pictures', but many works have symbols with which you would like to come to grips. Why is Krijger's announcing angel so large, why doesn't it have wings? Is "Spirit" as abstract as Melles would have us believe? Then you are drawn to the magic realism of Bert de Graaf in a painting called "Moonstones", a work you understand immediately. Or do you? You like the simple composition and colors of Sue Vander Weele's "Still Life" and "Apples" and you are fascinated by Ed Fielding's neon and plexiglass sculpture "Altar". Ed Kellogg shows several serigraphs with a 'net' theme that are simple and direct, even though you are not immediately sure what they really mean.

A large canvas by Ed Hagedoorn, called "Inner Circle", depicts a large circle surrounded by smaller circles that contain sculptures of an embryonic man holding a pearl. You want to 'read' the painting and understand it, but in the meantime you have been joined by others. The time for quiet contemplation is over.

The gallery and the workshop are crowded now with about two hundred and fifty people who have come to say welcome to Patmos. A latecoming board member carries a white tablecloth to spread on the table. The festivities have started, and wine is poured. All types of people have gathered — artists, teachers, professional people, clergymen. You begin to realize that Patmos is more than a small group of artists. It is a community of people who believe that art, especially Christian art, is worth doing and seeing. You see students from the Institute for Christian Studies, Trinity in Chicago, Dordt in Iowa, Calvin in Grand Rapids, and other evangelical colleges in North America. There are many older people as well — engineers, builders, lawyers. They are all having a good time.

A glimpse of the art around you and you begin to feel the spirit that is present here, because there is **content** in the work. Moreover, there is content in the people who celebrate art for Christ's sake. You cannot quite put your finger on the message, but you know, with patience, that will come. It is good to be here, there is a spirit you do not find at most art gallery openings. This is no jaded elitist group, but rather God's people, enjoying the birth of a healthy new community.

It is 9:30 p.m., the evening has barely started. Someone calls for silence and everyone files into the common area or into the Master Artist's studio, off the main area. A tall bearded artist, named Ed Fielding, calls the guests to order for the official 'opening words' Dr. Calvin Seerveld steps forward, uncertain because of the newness of the situation. What do you say at the opening of a gallery? It isn't usual to say anything at these occasions, they just happen. And yet, this is special, how often has a gallery opened in the last few centuries which means to praise God? If anyone should say something now, it is Cal Seerveld since it was his Spirit-guided vision that saw the need for a place where artists could search for a way to thank God in their own creative way. It was at his instigation that four men and two women met in Chicago in 1968 to start the Institute for Christian Art. And now, on this evening of November 26, 1971, Cal Seerveld, with characteristic modesty, begins:

"It is a little thing we do this evening, as we welcome you to the opening of Patmos Workshop and Gallery. But it is a very honest, dedicated, hopeful thing, born out of the hard work of many people under the blessing of God. So we are very happy that you could come and see what we are thankful about, and catch a sense of what we stand for.

"The name has been changed from Institute for Christian Art to Patmos Workshop and Gallery. Patmos, you know, is the island where the apostle John was given visions of life lived more abundantly than men are wont to live. Right there, in a world of war and famine, dispossessed people, churches that had lost their first love, there on Patmos, God spoke the Word of LIFE to the believing John. And he heard it with fear and trembling and joy.

"We, too, in downtown Toronto, hands dirty with paint should like to be a place smack in the current world where God speaks His rich Word for human life, brimful with apocalyptic excitement about the new earth breaking.

"While the name is new, the purposes and goals are the same; we simply want a place where gifted young artists can learn to thank God with their art, and thus learn to lead, with the master artist, the Christian community into seeing the glory and misery of our contemporary world with Christianly sensitized eyes. We covet a working Christian band of artists who will be able to let society at large, irrespective of their faith commitment, sense the spirit of compassion in their art work, and ask "Why?" "How come it is different?" Does a certain vision drive you on? We want long-range a generation to grow up that shall know art is a definite Christian calling and something deeply important for one's life of service.

"That is the vision behind Patmos Workshop and Gallery. We are not a nervously avant garde group opening, but mean to be contemporary, happily experimenting in Christian faith. Patmos is not part of the anti-establishment counter-culture: we wish to be obedient culture. No "future shock" lurking here; simply — faithfuly making sound art that catchs and reflects the compassion of God in Jesus Christ.

"The Working Board is very thankful for our Master Artist Henk Krijger. We are deeply thankful for the Fellows who give of themselves in deep ways to make the vision of Patmos real; we hope more shall join the group. We are thankful to the big Friends and the little Friends, the people who do myriad unsung chores, those who pray and those who give money, those who are simply curious and willing to judge us by our fruit. We are happy that this new work can bind together so many people in praise to God.

"One last word: Patmos Workshop & Gallery should like to reach out into the environs of Toronto. We believe what is going on here should have a hearing in the common marketplace. We are glad to be opening at 561 Richmond Street West, and hope very much that you will spread the word of what you have seen here tonight. Let the Good News of this artistic response to the Lord, however fallible, be known, so that many more may come and see visions and dream dreams of the power of the Lord upon the earth, so that we may run and not be weary, walk and never faint.

"Cheers for God!
Who is good to us, and
Whose faithfulness endures
forever!"

People lift their glass in a cheer for God. You feel that there is more here than meets the eye. You are more than happy that you came, on this night — not to be easily forgotten. The crowd continues its interaction and reaction to the words just spoken. There was nothing strange about 'opening words' at a gallery after all.

There is more to come. One of the Fellows shows a film, as part of the exhibited work. It is not a movie like one you've seen before. It's strange, there is no story line, no hero, and no heroine. It begins with a feeling of monotony, depression, the treadmill of life. It goes on, until you begin to feel somewhat depressed yourself. You want to ask for some relief from the film maker, but still you are too fascinated looking into the mirror of life to utter a sound. Then the film changes. Lights flicker and become stronger, more colorful, brighter, as they dance in front of your eyes. Changing the mood of the film to one of relief. The movie ends, but you want . . . to see it again because there was more than you could grasp the first time around. A happy Ed Fielding, budding film maker, obliges.

11 p.m. The crowd begins to thin. It is time to leave. The celebration is over for tonight. Patmos Workshop & Gallery is officially established in Toronto, and there's a feeling of elation, tempered with questions. You know you want to come back to Patmos to see the art again when the crowds are gone. To stand in front of "art that catches and reflects the compassion of God in Jesus Christ", to absorb it and to understand it. You know that will take time, and patience, patience with your own lack of understanding, and time for the young artists to search for ways to express that they love the Lord in their art. Deep down, you feel good for having been here, and you pray that God will bless this small beginning.

As you drive away from Patmos, you remember Cal Seerveld saying: "Let the Good News of this artist response to the Lord, however fallible, be known — so that many more may come to see visions and dream dreams of the power of the Lord upon the earth, so that we may run and not be weary, walk and never faint."

Willem Hart.

P.S. Readers of Calvinist Contact are invited to visit Patmos whenever they are in Toronto. The gallery is open daily from 1 p.m. to 5 p.m. (except Mondays and Tuesdays).

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